SPIRITVS EST Vicarius Christi in terra.

Fuels Berplie to Gard fo 257.

Syn. 8.57. 71

The poore mans Garden, wherein are flowers of the Scriptures, and Doctours, very necessarye and profitable for the simple and ignorant people to reade: truely collected, and diligently gathered together by Iohn Northbrooke, Minister and Preacher of the woorde of God: And nowe newely corrected, and largely augmen- [illegible] by the former Aucthour.

The Song of Songes made by Salomon. Chap. 2. Vers. 12.

¶ The flowers appeare in the earth, the time of the singing of the birdes is come, and the voice of the Turtle is heard in our Lande.

Printed at London in S. Pauls Church yard by W. Williamson 1573. see Vignette's Sypher at Bar End

Bishop Alley had the See of Exeter from the years 1580 to 1571. Queen Elizabeth held the Bishop in such esteem that she yearly sent him a Silver Cup as a New Years Gift. See Gen. Biog.

Jonathan Stead

306:99

It appears by this Epistle that the passages collected from the ancient Fathers concerning the principal points of religion were first translated into the English Language and published in this work, that all might easily perceive from the Holy Scripture and these extracts that the principles of the Protestant religion are those of the old true and Catholic religion resting only on the truth of Gods word: also that the Papists religion is clean contrary to the Word of God and the ancient godly Fathers.

TO THE RIGHT REVERENDE Father in God, VVilliam, by the mercifull prouidence of God, through Jesus Christ, Bishop of Excester, John Northbrooke vvisheth all health and godlinesse long to continue, vvith the increase of vertue, and Zeale in Religion.

COnsidering with my selfe (righte reuerende Father in God) the daungerous practises of the papistes, in these our daies: vvho are euer readier to put men in doubt, then to establish them in the true christian faith: more apt to bring them to desperation, then to true consolatiō by faith in Christ: more diligent to moue them to beleue man, then in God: Antechrist, then Christ: the Pope then the Scriptures: to trust to our owne vvorkes, then his merites: the Massing sacrifice, then Christes oblation: popish pardons, then free forgeuenes in christ: to honour a vvafer cake for christe, geuing to the creature, that is due vnto the creatour, making more of Sacraments, then the nature of sacramēts require: not vsing them, but abusing them: not referring nor applying them, but adoring them, turning religion into superstition: faith into opinion: and the true seruing of God into idolatrie: hauing vnder the visour of their vovved chastity, adultery: vnder the cloke of professed pouerty, al the goods of the temporalty: vnder the title of being dead vnto the vvorld, they ruled the vvorld: vnder the keies to hang vnder their girdle, they brought al estates into the gulfe of ignorance, vvhereout come al heresies, and errours (saith S. Augustine.) And yet as sainte Paul saith, *Habentes speciem pietatis, sed vim eius abnegantes.* VVherby they maie abuse the simple peoples iudgementes, that they in no vvise maie knovve or vnderstande (through their hypocrisie) Goddes holye

vvoorde, vvhiche lighteth our feete: ſtaieth our goinges: ordereth our mindes: gouerneth our bodies: directeth all our vvoorkes and affaires: teaching vs vvhat vve ought to do, and vvhat vve ought not to do: vvithout vvhich vvord, neither King can raigne, Lorde nor Magiſtrate rule, nor ſubiect truelie obey, as they ought to doo: nor yet order vvel thoſe things that are committed to their charge. And for that the ſimple ignoraunt people are carried ſo eaſily avvaie vvith the onely ſounde and voice of the papiſtes, by the names of the auncient Fathers and Doct. from the true religion of Chriſte Ieſus, made me to enterpriſe and take in hande, (although of all others moſt vnmeete) this tude and ſimple vvorke: and the rather, for that thoſe that daily crie out, that this religion is a nevv religion, vvhich vvas neuer allovved by the holy and Canonicall Scriptures, Fathers, and Councels, that vve novve preache and maintaine in theſe our daies. VVhoſe mouthes to ſtop, and ſtaie their cryinges out (if it maie be) I haue here gathered (reuerende Father) together certaine places of holy Scriptures, Fathers, and Councelles, (as concerning the principall pointes of Religion) vvherein the ſimple and ignoraunt maie plainly & clearely ſee, as it vvere in a glaſſe, vvhat ſide holdeth of Chriſt moſt truely: vvho preacheth Chriſt moſt faithfully: vvhoſe religion is beſt allovved by the Scriptures, confirmed by the Martirs, mainteined and taughte by the Fathers, the Papiſtes, or the Proteſtantes: vvherein thei ſhall eaſilie perceiue and vnderſtande, that our Religion is the olde, true, and catholique religion. And that the Papiſtes Religion (vvhiche our late Louaniſts, and Hardonians ſo ſtoutlie maintaine) is but a nevve ſtart vp, and deuiſed Religion (cleane contrarie and againſt the vvorde of God: godlie Fathers, and good counſels, by certaine vvhoremaiſters, Coniurers, Sorcerers, Traitours, Baſtardes and Sodomites, Popes of Rome, vvith others. And although it is to be lamented to ſee the corrupte nature of man, vvho is geuen

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bet to beleeue Christ, vvithout the auctthoritie & vvitnesse of man, (vvho may rather therefore be called Patrologie, then Theologie) yet for that God hath geuen suche lighte vnto men, to be as vvitnesses of his trueth, I haue here put dovvne, first the scriptures, the number of euery verse: and then followeth the consent of the Fathers, Councels: Yea, euen the Papistes ovvne Doct. decrees, and sentences, euen to the very lovvest degrees of the popes chapions, Maister D. Harding, vvhereby all men may see, that Baalams Asses of Rome speake trueth many times, although againste their vvilles. There are in deede many notable learned men (as your Lordship vvell knovveth) vvhiche haue gathered certaine bookes of common places in the Latine tongue: but that is to the ignoraunt that vnderstandeth it not, as the Kernell vvithin the shell to a litle vveake child. vvherfore, I haue by earnest request made by certaine of my friendes (vvhome vvell I coulde not denie) taken this labour in hande, onelie for Gods honour and glories sake, and helping forvvarde of my poore brethren, and countreymen, to the knovvledge of Gods trueth in religion, that haue beene, and dailie are abused by the papistes, vvith the names and titles of Fathers, and Councels, to ministers them vveapons out of the scriptures, and Doctours, vvhervvith they maie beate dovvne their enimies, vvhen soeuer they shall seeme to open their mouth against Gods true religion novve set foorth and taught of all the godlie Bishops, and preachers. In this vvorke (reuerende Father) I haue not corrupted the Doctours vvordes vvillinglie: but simplie and plainelie set them dovvne, as I reade and finde them in their ovvne bookes: rather shevving my selfe homelie and plaine according to my skill, then by ouermuch fineneſſe aboue my reach, to dissent from the minde of the scriptures, and Fathers.

Novv, vvhat thing should I deuise to pleasure your Lordship better: and that vvhiche agreeth so vvell vvith your estate and calling, to be a Father in Christe his churche,

then the manifestation of the holy Scriptures and Fathers, vvhiche fully allovve and maintaine the religion novve set foorth, vvhiche alvvaies (as I haue vnderstanded) you haue sought: and of all true professours therof, you haue beene a louer and defendour. Therefore I do here present, and dedicate this simple vvoorke (of the poore mans Garden) vnto your Lordship, taking your name for a patrone and defendour against the biting furies of snuffing detractours, and momish affections of biting Zoilus persons, and heretical papistes, vvho daily do enuie all good and godly doinges and exercises. And also to declare my heartie good vvill tovvardes you, and the naturall loue I beare to my natiue countriemen of Deuonshire. Moste humbly beseeching your Lordship therefore, to take this poore and small rude labour of mine in good parte, and accepte my good meaning herein, vvhiche tendeth to the onely glorie of God, aduauncement of his Kingdome, profite of my saide countriemen, and to the ouerthrovve of al Gods enimies the papistes, vvhich haue kept the people in darkenes palpable, in horrours infinite, and in feare miserable, beseeching the Lord God, that if the greatnesse of feare vvill not incite them, yet the hope of saluation maie allure them from their vvickednesse, to his glorie, and their ovvne saluation, through Iesus Christe. And that in the meane time your Lordship vvith al other godly preachers and teachers maie reprooue sinne and poperie sharpely: preache Christe sweetely: impugne errours pithily: and persvvade to good life earnestly. Thus I leaue any further troubling you vvith my rude and homelie stile, and phrase of vvriting, beseeching God to blesse, keepe, and mainteine you in his feare: enriching you vvith all good blessinges: and alvvaies gouerning you in all your affaires and doinges, by his holie spirite, vnto the ende, and in the ende.

Your Lordships to vse in the Lorde,
Iohn Northbrooke, Preacher.

Reader, Grace, Peace, and
health in Christ.
(.2.)

GOD in the beginning when he created the earth, gaue vertue to the same, to bring foorth euery hearbe of the fielde, that might beare Seede in him selfe, after his owne kinde, without gardening, digging, sowing, planting, weeding, or any other trauaple of man. But after that man had transgressed, the Earth receyued the Curse due to mans offence, that is, to bring foorth thornes and thistles: and as man was defiled, and could ye elde foorthe no good fruicte, excepte he were delued by Gods Spirite, and the seede of Gods word sowen into him, whiche by the influence of the same Spirite, might bud out the leaues, Stalkes, and Blossomes of grace, whiche ripeth in time of it selfe: so the Earth then remained to man as a thing tillable: out of the which by continuall eradication of weedes, and by digging and deluing the grounde, Planting and sowing of good and cõmodious hearbes and Fruictes, hee mighte receyue vnto him selfe by continual trauaple and labour in the Sweate of his Face, thinges necessarye for his comfort and bodyye sustentation. Hence groweth it also that nowe vnto this daye, men, the terrestriall heyres of Adam, Digge, Delue, Plowe, hedge, ditche, eare, sowe, thresh, cull, weede, plant, set, graft, proine and suche like, vpon the face of this trauaple some grounde, in the whiche as the Preacher saith, when man hath laboured what he may. Quid vtilitatis est homini, de vniuerso labore suo, quo laboras sub sole? What profite hath man more of all the labour wherewith he weerieth him selfe, vnder the Sun, but sorrowe and care, and nothing without paines and greefe. Also Euripides sayeth to euerye man.

Εἰ δ' ἄτερ πόνων δοκ'ᾶ, ἔσεσθαι μωρὸς ἄς, θνητὸς γε γὼς. That is, if thou which art borne mortall, do thinke thy selfe to liue without labours & vnquietnesse, thou art a foole: and what could of a Pagan bee I praye you more wiselye spoken, or diuinelye? The Plowman reapeth not till hee haue daunced after the Plowshare, holding fast the handle, poching in Mire, vp to the Calfe of the Legge, he filles not his handes with the Eares, till he haue parched and well koned them, with sustayning the bitter blowes of the pearcing Haile, beating with biting showers and Frost by vehemencie of the Northest winde. He filles not his bellye with Bread, before he haue well wet his backe with Snowe and Raine. No man drinkes Wine before the Grapes be planted, no man eateth pure fruit before he haue grafted: the Marchaunt receyues not his gaine without great feares, perils, and aduentures by Sea, by lande, by night & day, and that not without many vnknowen and great losses. No man hath the pleasure of a holsome Garden, without great labour to obtaine good seedes, great diligence in sowing and setting, & no lesse sore trauaile in weeding the ground, so that finallye we maye here conclude of mans estate vpon this earth. Omnis commoditas sua fert incommodita secum That is, euerye commoditye bringeth his discommodities with him, no gaine without payne, no ioye without noye, no honour without laboure, no Meede without Neede, wherein man is yet daylye taught to remēber, that these are badges, monuments, and memorialles of his fall, and his sinne the cause of all these infirmities, which he was free from before his transgression.

Yet notwithstanding, all men are not so mindefull of their first fall, or els of their present labours, that either they do bewayle their misery, or seeke to employe their labours a right: For where the onelye ende of Adams trauayle is, that he maye eate, that is, that he may gather comfort, & releefe in his necessitie: Many are so forgetful of their miseries, that the study of thir

whole

whole life, is only employed to satisfie their vain pleasure, and so mans life, which should be as a fruitfull Garden, is altogether become a barren wildernesse, which at the least, though it be voyde of good fruittes, yet is it full stuffed with baggage, Bryers, & Brambles, and all overgrowen with Brakes and most vnprofitable weedes.

But God whose wisedome, surpasseth mans foolishnesse, hath provided a sufficiente salue for euery sore, and remedye for mans vntowardnesse, and knowing the nature of the disease, hath also planted simples of his grace, Whereof he maketh Medicines to heale the great sore of mans corruption. For as a good Phisition is well grounded in the nature of Hearbes and Plantes, whereof are made Salues and remedies for the diseases of the bodye, and is neuer destitute eyther of a good Garden, well replenished with all maner holsome hearbes, or else of a trustye learned Apothecarye to provide the same: So God doth neuer leaue his ordinarye meanes vnoccupied and vnprovided, whereby the Vlcers and Blaines of mans corrupt minde, may be cured and healed, which he practiseth by many and sundrye meanes, and by many and sundrye instrumentes, as rightlye making his gracious giftes to spring out of the well tilled grounde of his childrens mortified affections, as the Earth doeth dayly bring foorth all maner of Hearbes, not onely to mans great admiration, but also to his singular comforte: Which are of suche operation and subtill vertue, that many call them, and take great care to haue them growing in their Gardens, not only for their excellent and orient collours, fragrant and odoriferous smelles, whiche muche repelleth the filthinesse of the Ayre, and reuiueth the dulled and distempered sences of man: But also for the great benefite, that men doe finde by the aboundaunce of holsome hearbes, and flowers, in preserving of their bodyly health. For which ende and purpose, I would wish that all Gardens were made, and not so muche sumptuousnesse bestowed in waste,

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onelye for the vaine delight of the eye, but also to the great increase of muche vaine expences and wasted money, whereby neither the bestowers thereof are the healthier, neyther any profit or corporall utilitye obtayned, excepte the seeing of the orderlye growing of Knottes & Borders, doe purge out diseases, by the delighte of the Eye and pleasure of the affection. I speake neyther against any honourable or worshipfull mans pleasure or prosperitie, whiche is made for the increase and preseruation of health, but against vaine and superfluous gardening. Gardens are wholsome, healthfull, and commodious for two causes. First, for the Ayre sake, for where manye kinde of sweete Herbes growe together, there muste of necessitye be an excellent composition of Ayre, whereby the senses of man are both holpen and relieued. Secondlye for Medicine sake, because, of Herbes are made the most excellent Medicines, Salues, and emplaysters for the expulsing of all maner diseases and infections of the bodye. But notwithstanding the commoditye be great, yet for the most part it is priuate, for commonly those that make faire Gardens, they do so inclose them with huge Walles, and high Pales, that none hath the fruicte of them but them selues, and in the richer mens Gardens, the more seldome do poore men reape any pleasure by them. But herein I muste as I haue good occasion, commende the labour of this spirituall Gardener, our deere and painfull brother, Iohn Northbrooke, whose Garden is not onelye paynfullye purged and cleansed of al weedes, but wel furnished with al maner of most excellent herbes, and Flowers that may serue to the comforte of the Spirituall senses of the Faithfull, and for the curing of all diseases of the minde and Conscience infected with the corruption, either with the foule blache aire of ignorannce, or pestiferous sapinges and degrees of false doctrine and heresie.

Which Spirituall Garden, after that with great labour and studie he had brought about to finishe, hauing

uing taken great paines no doubt, in getting out of many Gardens, the most excellent Slippes, Seedes, Plantes, and after that he had brought to passe, that no good hearbe was wanting, that might any thing profite or benefite suche as are desirous of their soules health. He neyther hath walled it aboute with great Stycke walles, nor hedged it about with quick thorns, neyther placed it in, whereby it might seeme that he bestowed this cost for him selfe, and this paines onely for his owne cõmoditye, as the maner of the worlde is to do: he hath franckly and freely, with all the cõmodities thereof, left it open to all maner of men: Naye, more then so, that hee hath made it a common Garden, he hath onely planted it, and geuen it to the poore, it is a common Garden for the Poore, you maye bee bolde to call it the poore mans Garden, out of whiche notwithstanding both Ritche and Poore, may gather and receyue, not a Poore, but a verye fertile and ritche commoditye. And none that shall haue occasion to walke in it, but he shall haue great cause to praise God for the commoditye that shall come to the Faithfull by the paine and trauayle of this godlye and vigelaunt Pastour and Minister of Gods Churche, Iohn Northbrooke, whols soundnesse of Doctrine, modestie, integritie of life, and vpright conuersation, shineth not only in this his labours, to the example of all the rest of Gods Ministers, but is also very apparant in his manners, and whosoeuer of partialitye, purpose, or selfe affection, doth or shall go about to saye or maintaine the contrarye, others that houlde heare it, knowing our Godlye brother, and Faithfull Minister of the Churche, Iohn Northbrooke (Who is a man not vnknowen, but by face well acquainted) shall and may iustlye accuse such of no small iniurie done to the Churche and Ministers of Christ, especialye in these perillous times, where the good name of a Faithfull Minister, walke he neuer so vprightly is not so easilye preserued and kept, as mischieuously stollen and purloined from him by the enuious and spiteful Papists,

and

and Newters, which are with Lynxes eyes, and Tygres teeth bent against Gods trueth and Ministers: one of whō hauing once lost his good name, hardlye it is that euer it may or can generally be bought or purchased againe: as that made Isocrates to saye, Let it be more care vnto thee that thou maiest leaue an honest report vnto thy Children, then great ritches, for riches bee mortall, but a good name is immortall, and through hunger, Goodes maye be gotten: but a good reporte is neuer redeemed with money. Also ritches fal to wicked men, but the glorye of a good name, can not happen except to passing good men onelye: and surelye truely it is sayde of him, for as the worlde now goeth, a man were better not to liue, then to liue among the wicked scornefull, with an vndeserued infamie: but blessed bee God, that the force of sclaunder can not so preuaile, that it can vtterlye deface open knowen vertue, at the least, if the Tygre bite, it can not kill, as Demosthenes saith, Sclaunder, a litle while doeth continue the opinion of the hearers, but in processe of time, nothing is more feeble then it is. But what good Reader, and my deare Brethren and fellowe Ministers, should I waste muche time in commendation of him, whose Christian conuersation doth not onelye commend it selfe, but doth inuiolablye defende it selfe against the fiery Dartes of sclaunder, I will let passe to speake any moore of the Person, I will speake of his painefull trauaile, Godlye zeale, and faythfull affection to Gods Churche, and for the helpe of the memory of his fellow Ministers, doth shew, and plainlye set worthe in this his moste Christian and Godlye worke, so profitable to all, and vnprofitable to none, that euerye man shall find great assistaunce in hauing it, and muche dammage in wanting it: For if I shall speake of the worthinesse of it, it is so worthye, as neuer any thing in my iudgement, in our time, in our Barbarous rude tongue, of an Englishe mans compyling, and of no greater Volume, well waying the ritchnesse of ye matter, hath bene printed a worthier.

This

This worke is not in vaine called the Poore mans Garden, for it is a ritche bed of all Sweete flowers, that is, a briefe collection and vniforme consente of fragraunt sweete smelling Scriptures, and fruictfull agreemente of the soundest iudgemente of the Doctours, whiche haue on the Scriptures builded long ago their Faithe and true religion, nowe gathered together for the profite of the ignoraunte and doubtfull, and for the confirmation of suche as do beleeue and are perswaded in the trueth. The sicke infected Papisticall conscience, reading this with iudgemente and Charitable humilitie, shall no doubt feele the operation of the nature of trueth and presente healthe approching. The Anabaptist, the Pelagian, and the Arian hither resorting, may gather amongst these leaues, Medecines of health. GOD graunt them not to despise it: for they are diseased to euerlasting death, except speedye repentaunce and confession of the trueth. All suche as are infected with any false opinion, here may be healed, and no doubte, it is not hurtfull euen to the wholest: that is, to the moste sounde and stablest in faithe. The poore plowman maye, hauing this litle booke often to study vpon, easilye learne in the playne mother tongue, not onelye to geue a sounde reason of his owne faith, which aswell appertayneth to the Carter, and Plowman, as to the Doctour & Batchiler of Diuinitie, but hereout he may also arme him selfe with trueth, that all ye subtile Sophistrie of the diuine and Sorbonistes Papistes, shall neyther make him doubt or be offended at the trueth. Finallye, none that loueth Jesus Christ the Sonne, and surest poinctes of his doctrine: namelye, of Faith in the Gospell, but he will be farre in loue with this Garden: but aboue all, my brethren of the Ministerye, to whome GOD hath not geuen the gifte of tongues, this is to you no small benefite, for whose sakes chiefly the auctthour hath taken this paine. God graunt ye no lesse aduauntage maye come to euery member of the Church of God by the same (gentle reader)

then

then the present worke it selfe doth shewe was soughte and desyred of the Writer, whiche maye yet encourage him to take more paynes, and stirre vp all the rest of able Ministers to set foorthe their talentes, to increase, for the profite of the Churche of Christe as he hath done. The Harueſt is great, God sende painfull labourers into the feelde, and their labours diligentlye employed, God geue increase, that it maye fruictifie in his faithful peoples heartes, and yeelde foorth fruict mightyly, that on euery part Christ may be glorified, with his heauenly father and the holy ghost, world without ende. Amen.

¶ *Thine in the Lorde Iesu,*
Thomas Knel. Iu.

¶ Chap. 1.

Of Predestination and Reprobation.

I Wyll harden Pharaos heart, and multiply my miracles and wonders in the Lande of Egipt. Exo. 7. 2. 3.

I wyll shew mercy to whom I wil shew mercye: and I wyll haue cõpassion on whom I wyl haue compassion. Chap. 33. 19.

Blessed is that nation whose GOD is the Lord: euen the people that he hath chosen for his enheritaunce. Psal. 33. 12.

Blessed is he whome thou chosest and causest to come to thee: he shall dwel in thy courtes. &c. Psal. 65. 4.

He sheweth his worde vnto Jacob: his statutes and his iudgements vnto Israel. Psal. 147. 19.

He hath not dealt so with euerye nation: neyther haue they knowne his iudgementes. 20.

I haue taken thee from the endes of the earth, and sayde vnto thee, Thou arte my seruaunt: I haue chosen thee, and not cast thee away. Esai. 41. 9.

The Lord hath made all thinges for his Prou. 16. 4.

A owne

owne sake: yea, euen the wicked for the
Jerem.1.5. day of euill.

Beholde, before I fourmed thée in the Woombe I knewe thée, and before thou camest out of the wombe I sanctified thée: and ordayned thée to bée a Prophete vnto
2.Esd.5.23 the Nations.

And I sayde, O Lorde, Lorde: of euerye Forrest of the earth, and of all the Trées thereof thou hast chosen thée one onelye Vineyard.

24. And of al the Landes of the world thou hast chosen thee one Pitte: and of all the Flowers of the grounde, thou hast chosen thee one Lillie.

25. And of all the deapthes of the Sea thou hast filled thée one Ryuer: and of all builded Citties thou hast sanctified Sion vnto thy selfe.

26 And of all the Foules that are created thou hast named thée one Downe: and of all the Cattell that are made thou hast appointed thée one sheepe.

27. And among all the multitude of People thou hast gotten thée one People: and vnto this people whom thou louest, thou ganest a Lawe that is prowed of all.

2.Esd.6.1: And he sayde vnto me, In the beginning when the rounde world was made,

and

and before the borders of the worlde were set, and before the Windes blewe one against the other.

Before the noise of Thunders sounded, 2.
before the bright lightning did shine forth, before the foundation of Paradise were layde.

Before the fayre floures dyd appeare, be- 3.
fore the moueable powers were stablished, before the innumerable armies of Angels were gathered.

Before the heightes of the Ayre were 4.
lyfted vp, before the measures of the Heauens were named, before the Chimneis in Sion were boate.

Before the present Pæres were sought 5.
out, and before the affections of them that moue sinne were turned awaye, and they that haue layde vp the treasures of Faith were sealed.

Then dyd I purpose these thinges, and 6.
they were made by me alone, and by none other: by mée also they shalbe ended and by none other.

And he sayde vnto mé: From Abraham 8.
vnto Isaac, when Iacob and Esau were borne of him, Iacobs hande helde first the hæle of Esau.

For Esau is the ende of this worlde, 9.

and Jacob is the beginning of it that followeth.

1. The hand of man is betwéene the héele and the hande. Other thinges Esdras aske thou not.

Mat.7.13. Enter in at the strayte gate: for it is the wide gate and broade way that leadeth to destruction, and many there be which goo in thereat.

14. Because the gate is straite, and the way narrowe that leadeth vnto lyfe: and fewe there be that fynd it.

23. And then I wyll professe to them, I neuer knewe you: depart from me ye that worke iniquitie.

Cha.20.16. Luke.10, 20 Many are called: but fewe are chosen.

In this reioyce not, that spirites are subdued vnto you: but rather reioyce because your names are written in the booke of life.

Math. 24. 22. But for the electes sake, those daies shalbe shortened.

Cha.25.34 Come ye blessed of my Father: inherite ye the kingdom prepared for you from the foundations of the world.

Joh.10.26. Ye beléeue not: for ye are not of my shéepe, as I sayde vnto you.

27. My shéepe heare my voyce, and I knew them: and they follow me, & they know me

14 I knowe myne & amo known of myne

Jo 10.14.

And

And I gene vnto them eternall lyfe, and they shall neuer perishe: neyther shall any plucke them out of my hand. 28.

My father that gaue them me is greater then al: and none is able to take them out of my fathers hande. 29.

Therefore could they not beléeue, because that Esaias sayth againe. Iohn.12.39

Hée hath blinded theyr eyes, and hardened theyr heart, that they should not sée with their eyes, nor vnderstand with their hart: and should be conuerted, and I should heale them. 40.

Ye haue not chosen mée, but I haue chosen you, and ordeyned you, that ye goe and bring forth, that your fruite remaine. Chap.15.16.

I praye for them, I praye not for the world: but for them which thou hast giuen me, for they are thine. Cha.17.10.

Those that thou gauest mée haue I kept: and none of them is lost, but the Childe of Perdicion, that the Scripture might bée fulfilled. 12.

And when the Gentiles hearde it, they were glad, and glorifyed the word of the Lord: and as many as were predestinated vnto eternall lyfe, beléeued. Act.13.48.

Those which he knewe before, hée also Predestinated, to bée made like vnto the Rom.8.29

image of his sonne: that he might bée the first borne among many brethren.

30. Moreouer whom he hath predestinated, them also he called: and whome he called, them also he iustifyed: and whome he iustified, them also he glorified.

Chap. 9. xi. For yet the children were borne, and when they had neyther done good nor euyl, (that the purpose of God might remaine, according to election, not by workes, but by him that calleth.

xii. It was sayd vnto her: the elder shal serue the younger.

xiij. As it is written: I haue loued Iacob, and haue hated Esau.

xiiij. What shall wée saye then? Is there vnrighteousnesse with God? God forbid.

xv. O man, what art thou that pleadest against God? shall the thing formed, saye to him that formed it, Why hast thou made me thus?

xvi. Hath not the Potter power ouer the clay: to make of the same lompe one vessell to honour, and another to dishonour?

xvii. What if God woulde shewe his wrath, and to make his power knowne: suffered with long patience the vesselles of wrath prepared to destruction.

xviij. And that he might declare the ritches of

his glory, vpon the vessels of mercy, which hæ hath prepared vnto glory.

What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest hath bæne hardened. Chap.xi.7.

As it is written, God hath giuen them the spirit of slomber: eyes that they should not sæ: & eares that they should not heare vnto this day. 8.

Let their eyes bæ darckened that they sæ not: and bowe downe their backes alwayes. 10.

Wæ speake the wisdome of GOD in a mysterye: euen the hyd wisedome which God hath determined before the world vnto glory. 1.Cor.2.7.

Hæ hath chosen vs in him, before the foundation of the worlde: that wæ should bæ holy and without blame before him in loue. Ephe.1.4.

Who hath Predestinated vs to bæ adopted through Iesus Christ vnto himselfe: accoording to the good pleasure of his wyll. 5.

In whome also we are chosen when wæ were Predestinate: accoording to the purpose of him which worketh all thinges after the counsaile of his owne wyll. 11.

Wæ are his worckemanship created in Christ Iesus vnto good worckes: which Chapt.2.10.

God

God hath ordeyned that we should walke in them.

1.Tim.1.9 Who hath saued vs, and called vs with an holye calling, not according to oure workes: but according to his owne purpose and grace, which was geuen to vs through Jesus Christ before the worlde was.

Chapt.2.19 The foundation of God remayneth sure and hath the seale: the Lord knoweth who are his, & let euery one that calleth on the name of Christ depart from iniquitie.

20. Notwithstanding, in a great house are not onely vessels of Golde and syluer, but also of Wood and of earth: some for honour, and some for dishonour.

1.Pet.1.2 Elect according to the foreknoweledge of God the father vnto sanctification of the spirite, through obedience and sprinkling of the bloud of Jesu Christ: grace and peace be multiplyed.

Chap.2.8 A stone to stomble at, and a rocke of offence, euen to them which stomble at the worde being disobediente: vnto the which thing they weare ordeyned.

2.Pet.1.10 Wherefore brethren, giue rather diligence to make your calling and electyon sure: for if ye doe these thinges ye shall neuer fall.

They

They went from vs, but they were not of vs, for if they had bene of vs, they woulde haue continued with vs: but this commeth to passe that it might apeare that they are not of vs. 1. Joh. 2. 19

All that dwell vpon the earth, shall worship him (meaning the beast) whose names are not written in the booke of the Lambe, whiche was slaine from the beginning of the worlde. Rene. 13. 8

¶ The consent of the Fathers and Doctours.

THose whome he foreknewe and predestinated to be made to the Image of the sonnes of God, euidentlye and manifestlye appeareth, that those which God knewe before, shoulde be suche as he woulde conforme him selfe in Christes passions, those shalbe conformed and made lyke to the image of his glory, that he hath predestinated. Orig. in his first booke vppon the Romaines,

If Esau and Iacob whiche was not yet borne, nor had donę good nor euyll, that they might deserue, or else offende God, that theyr election and reprobation was not in respect of their deseruinges, but that the wyll of the choser and refuser might be manifested and shewed: What shall we Hierome in the x. queſt. to Hedebia. the. 4. tome.

wee say therefore, is GOD vnrighteouse, according to the example in the which hee spake to Moyses, I will haue mercy on whom I will haue mercy. Sith it is thus as he sayth, wee must grant that God doth whatsoeuer he will: And without any merites and worked hee doth eyther predestinate and elect, or else condemne some. Therefore it is not in the will of a runner but in the mercy of God. But spetially in that same scripture that is wheare the same God speaketh to Pharao for this purpose haue I stirred thee vp, that I may declare my power vpon thee, and that my name may be shewed in all the earth.

Sith it is thus, that for his owne sake he sheweth mercy vnto Israell, and hardeneth Pharao, therefore in vayne doth he seeke the cause, why he doth not make vs good: or why he doth make vs euell when it is in his owne power and wyll, without good or yll workes eyther to choose or elect any, espetially when this frayle weakneese of our willes can not resist it. The heate of the Sunne, is one and yet by his power he softeyneth and hardeneth, looseth and bindeth some things: it melteth wax, it hardeneth the clay, and yet the heat is not diuers in nature: So

is

is the goodnesse and mercye of God. The vessels of wrath whiche are apte to death and destructiō (that is) the people of Israel hee doeth harden: and the vessels of mercye which hee hath prepared to glory, hee doth call them (that is) vs.

a They which doe assigne, attribute, and ascribe the election of God vnto the merits of men, are wiser then it behoueth.

b Al those of the which we now speake, before they vse of vnderstanding, before they free wyll, the regenerate passeth to a lyfe, and others not regenerate passeth to destruction.

c It is a thing to bee wondred at, or rather that wee shoulde bee astonied at, that election doth adopte suche, as abdication or reiection doth reproue.

d This onelye difference is betweene Grace, and Predestination: Predestination is a preparation to Grace, but grace is the verye gift it selfe. Therefore, this that he sayth, not of workes, lest any man shoulde boast him selfe., for wee are his workemanshippe created in Christ Jesus vnto good workes, is Grace: but that, that followeth, which GOD prepared before hande. that wee shoulde walke in them, is Predestination, which can not bee without

a Ambrose in his .i. boke xi. chapt. of the calling of the Gentiles

b In the 5. chap. of the same boke.

c In the second booke and 7 chap.

d Augustin in his boke of the predestination of saincte

out a foreknowledge, although the foreknowledge maye be without Predestination, for by Predestination God knewe beforehande the thinges that he him selfe would do.

Wherefore the Predestination of God (which is to our benefite and comfort) is (as I sayde) the preparation aforehande to grace: but grace is the effect of the same Predestination. This promise was not grounded vppon the power of mans wyll, but vppon the Predestination of God: for he promised not that what menne, but that whiche he him selfe shoulde bring to passe.

In the. 17. chapt. of the same booke

This is the immoueable trueth of Predestination and grace. For what meaneth that the Apostle sayth, As he chose vs in him, before the worlde was made? Certainelye if this be therfore spoken, because God knewe aforehande that they woulde beleeue, the Sonne speaketh against this foreknowledge, saying: You haue not chosen me, but I haue chosen you.

Seeing that God dyd rather knowe aforehande this, that they shoulde chose him, that they might deserue to be chosen of him. They are therefore chosen before the worlde was made, in that Predestination

tion in the which God knewe aforehande his owne worckes that were to come: But they are chosen from the worlde by that calling by the which GOD hath fulfylled that which he did Predestinate: For whome he hath predestinate, them hath he called, that is to saye: with that calling that is according to purpose, he hath not then called any other, but those whome he hath Predestinate, them hath he also called: Neyther hath he iustifyed any other, but them whome he so called, them hath he also iustifyed: Neyther hath he glorified any other, but them whome he hath predestinate, called, iustified, them hath he also glorifyed, with that ende which hath no ende.

God then hath chosen the faithfull: but that they might be made faithfull. The Apostle Iames sayeth, Hath not God chosen the poore in this worlde, ritche in faith and heyres of the kingdome, which God hath promised to them that beleeue him?

By election therefore, he maketh both ritch in faith, and heyres of the kingdome. Whom I praye you bearing the Lorde saying, You haue not chosen mee, but I haue chosen you, dare be so bolde as to saye, that men are chosen through beleefe: where-

as

as rather they are chosen, that they maye beleeue least that they shoulde bee found to haue chosen Christ first, contrarye to the sentence of the trueth, vnto whome Christ sayth: You haue not chosen me, but I haue chosen you.

In his boke of the goodnesse of perseuerance, and 8. chapt

Where for of two Infantes, that are both fast wrapped togeather in the bandes of originall Sinne, why is this taken, and bee forsaken? And of two vngodlye personnes, that bee now of age, and discretion, why is this called after such a maner, that hee maye followe the caller, but the other is not called at all, or at the least wyse is not called after suche a sort, that hee maye follow the caller: the iudgementes of God are vnsearcheable.

Notwithstanding, this ought to bee most certaine to the faithfull, to the one is of the nomber of the Predestinate, but the other is not: For if they had beene of vs (sayth one of the Predestinate, which out of the Lordes breast dyd sucke this secrete) they had vndoubtedlye continued with vs. What meaneth this I pray you, they were not of vs, for if they had beene of vs, they had certainly cõtinued with vs? Were they not both created of God: both borne in Adam: both made of the earth,

and

and of him whiche sayde, I haue made all breath: dyd they not both receyue Soules of one, and the selfe same nature? Last of all, were they not both called, and folowed the caller: both of vngodly, iustified, and hoath renewed by the Fountaine of regeneration? But if he (which certainly knew what he sayd) should heare this, he might aunswere and saye: These are true, and according to all these thinges they were of vs: Neuertheles, by a certaine other difference they were not of vs, for if they had been of vs, they should vndoubtedly haue continued with vs. But in conclusion, what is this difference?

Gods bookes are open, let vs not turne away our face, the diuine Scripture doth crye, let vs therfore giue eare: They were not of them, because they were not called according to purpose: they were not elect in CHRIST before the making of the worlde: they were not made heires through him: they were not predestinate according to the purpose of him that worketh all thinges.

But they say, that the definition and determination of Predestination is contrarye to profitable preaching, as though it had hindered the Preaching of the Apostle,

In the 14 chap of the same booke

stle. Dyd not that teacher of the Gentiles in fayth and trueth, many times commend Predestination, and nevertheless, ceassed not to preache the worde of God: because he sayd, It is God that worketh in vs both to wyl and worke, euen of good wyll.

In the. 16. chap. of the same boke.

Shall wee not speake that which wee are able to speake by the authority of the Scriptures? For wee are afraide for some the least (if wee should speake) that he would bee offended which cannot awaye with the trueth: And are wee not afraide least by holding our peace, hee should bee deceiued with falshode, which can not vnderstande the trueth? For either must predestination bee Preached after such maner as the holye Scripture doeth teache it, that the giftes and callyng of God in the predestinate bee suche that it can not repent him of them: or else wee must confesse that the grace of God is giuen according to our merytes, according to the opinion and hereste of the Pelagians.

In the. 17. chap. of the same boke.

This is certainely to predestinate, and none other thing, but onelye to ordaine in his owne foreknowledge (which can neyther bee chaunged nor deceyued) his owne workes that are to come.

By the Preachyng of Predestination, hee

is not onely not hindered from this worke, but also is thus farre furthered that when he doth glory, he might glory in the Lorde. I leaue it rather to be iudged of them selues, that they maye perceyue what maner a thing that it is, wherein they haue perswaded them selues, that by Preaching of Predestination, the People are rather brought into desperation, then exhorted to liue Godly. This is euen as much to say, as if they should say, that a man must then despayre of his saluation, when he hath learned to put his hope, not in him selfe, but in God, when as yet the Prophete cryeth: Cursed is euerye one that putteth his trust in man.

It is therefore a point of to great contencion, either to gainesay predestination, or to doubte of the same.

In the xii. chapter of the same booke.

I praye you, if after the hearing of this Doctrine, maye be turned vnto slouthfulnesse and negligence, and being ready from labour and lust, doe followe theyr owne concupiscences: shoulde it be therefore thought, that, that were false, which was spoke of the foreknowledge of God: Shall not they be gods (howe vngodlye soeuer they lyue) which God knewe aforehand should be gods: but if he knew them afore-

In the xv. chap of the same booke.

hand to bée euyl, shal they not be euyl, how godly so euer they séeme now to be? There was one in our Monasterye, which being rebuked of the brethren, because hée dyd certaine thinges that ought not to be done, and omitted certaine thinges, which hée should haue done, made answere and sayd: Whatsoeuer I am nowe, I shalbe suche a one as God knew afore hand that I should bée. Which vndoubtedly sayd the truth, and yet by this true speaking, dyd not profite in goodnesse: but fell so farre vnto wickednesse, that hée (leauing the fellowship of the Monasterye) became a Dogge returned to his vomit: And neuertheless, what hée yet shall bée, it is vncertayne. Should those thinges therefore, which are spoken of the true foreknowledge of God, be eyther denied, or kept vnder silence for such occasions, namely then, when if they were not spoken, men doe fall into other errours?

In the 12. chap of the same booke

In his boke

In giuing that vnto some, which they do not deserue, hée doth shewe his free mercy & grace, but in not giuing it to all men, hée doth declare what al did deserue: hée is good in shewing mercye to some, hée is iust in punishing the rest.

But for as much as the wil of some, is

prepared of the Lord to beleeue, and of otherſome it is not: we muſt put a difference betweene that, that commeth of his mercy, and that, that commeth of hys iudgement.

of the predeſtination of ſaintes, the 6 chapt.

GOD did before the beginning of the world chooſe theſe nations, that he might deliuer them out of the power of darcknelle, and tranſlate them into the kingdome of the ſonne of his owne brightnes as the Apoſtle ſayeth. For what faythfull knoweth not that the Deuill doth euen nowe, ſeduce Nations, and drawe them with him ſelfe into euerlaſting payne: But not thoſe nations which are predeſtinated into euerlaſting life.

In his 20 booke and 7 chapt of the citie of God

That number therefore of the righteouſe, which are called according to Gods purpoſe concerning which is ſayde that the Lord knoweth who they bee that bee hys, is the fenced Garden, the ſealed Fountayne, the Pit of ſpringing water and the Paradiſe full of the fruict of Apples. Of this nomber there be ſome, that are Spirituall, and walk in the excelent waye of charyty, and when they do in the ſpirit of lenitie, inſtruct a man that is ouertaken with any faulte, they do take good harde, leſt they them ſelues be tem-

In his 5 booke of baptiſme 27 chap

ted also, and when it happeneth that any of them be ouertaken, the affection of loue is some thing expressed in them, but it is not vtterly quenched, and when it ryseth againe, and waxeth feruent, it is restored againe to his owlde course or race, for these men can say, My soule did slumber for very wearinesse, doe thou make me strong in thy wordes.

There bee also some of that nomber, whiche doe yet lyue wickedlye, eyther doe lie in heresies, or in the superstitions of the Heathen: And yet the lord doth euen there knowe, who be is. For in that vnspeakeable foreknowledge of GOD, many that seeme to bee without, are within: and many that seeme to bee within, are without. That inclosed Garden therefore, that sealed Fountaine, that Pit of springing water, and that Paradise of the fruite of Apples, doth consist of all those, that bee inwardlye and secretely within, if I may so speake.

In his 45. tretise vpon Iohn

And his sheepe heare his voyce, & he calleth his owne sheepe by name: for hee hath their names written in the Booke of lyfe. Hee calleth his owne sheepe by name, herefore commeth it that the Apostle saith. The Lorde knoweth who they be that bee his,

I haue kept those that thou hast geuen me, and none of them is perished, saue only the child of perdition, that the scripture might be fulfilled. He that betrayed Christ is called the childe of perdition, because he was predestinated to destruction, according to the Scripture, whiche in the. 108. Psalme chiefly is prophesied of him.

In his 107. treatise vpō Iohn

The cause maye bee secrete, but it cannot bee vniust. Is there any iniquitie with God? God forbyd.

In his 59. Epistle to Paulinus.

When we were not, GOD predestinated vs: when we were turned backe, hee called vs: when we were sinners, he iustified vs: when we were mortal, he glorified vs: wherefore, hee that wyll fight against vs, hee raiseth warre against GOD, and kicketh against the pricke.

Vppon the vvoordes of the Apostle in his xvi. Sermon.

Wherefore is that man, and that man? and wherefore is not that man, and that man predestinated? Aske not of me: I am a man, I tourne mee to the deapth of the Crosse. I doe not enter farre in, I am afrayde, I am no searcher in, his iudgements are vnsearcheable: thou art a man, I am a man, it was a man that sayde, O man who art thou, that disputest with God?

In the same booke and 7. sermon

But thou wylt saye, wherefore made he

In the same booke, and sermone.

me to honor, & another to dishonor? What shal I answere? Wilt thou heare August. that wilt not heare the Apostle, saying: O man, what art thou that disputest with God? There are two litle children borne, yf thou seekest a due, or a ryght, both are made of one lumpe of perditiõ. But wherfore the mother beareth one to grace, and the other choketh being a flæpe? What wilt thou say vnto me, what did he deserue that was choked vp by his mother in flæping? both of them deserued no good: But the Potter hath power ouer the clay, of the same lumpe to make one vessell to honor, and another to dishonor: wilt thou dispute with mæ? rather wilt thou wonder and cry out with me? O the great deapth of his ritches let vs agræ together in feare, least we perishe in errour.

In his booke of rebuking and grace, the 14 chap

He is willing that all men should be saued, that thereby, al that bæ predestinated might bæ vnderstanded. For, that among them are men of all sortes: as it was sayd to the Pharisæs: Ye dæ paye the tenth of euery Garden hearbe, where wæ may not vnderstand, moe then al that they had, for they did not giue the tenth of al the herbes that bes in the whole Citie.

In his booke

Thou hast Predestinated vs, with-

out

without our merites before the foundation of the worlde: thou hast called vs from the worlde: thou doest iustifye vs in the worlde: and thou magnifiest vs after this worlde. Thou hast not done this to all men, that all the wyse men of the earth, shoulde marualle and blushe thereat: And I (O Lorde) considering this, am feareful and sore abashed at the height of the riches of thy wisedome and knowledge: vnto the whiche I can not reache or come nye. The incomprehensible iudgementes of thy iustice is marualous: which thou doest of one, and the same lumpe of clay, make one vessell to honour: and another to euerlasting dampnation. Those whom thou hast predestinated, thou makest cleane, pouring vpon them cleane water, whose names and number thou knowest, which numbrest the multitude of starres, and callest them all by their names: which also are written in the booke of life, for the predestinate (children) can neuer perrishe (nor hee dampned) for that all thynges worcketh for the best to them: yea, they sinnes worcketh for the best to them: they maye fall, but none can keepe them downe, for that thou (O Lorde) puttest thy hande vnder them: keeping all

of contemplations, the 28. chap.

theyr bones, that not one of them shall bee broken.

Notwithstanding, the death of the reprobates (and sinners) those I saye, that thou hast, according to thy deepe and hyd iudgementes reiected before the foundations of the worlde: those whome thou hast left in theyr owne wickednesse, all thinges worketh for the worst to them, yea, their praiers are turned into sinne: & although they wyll seeme to climbe vp to the Heauens, and wyll builde their neastes there, yet in the ende they shalbe caste downe as a vile stincking dondghill.

In his hoke of grace and freevvil, the 11. chapter

By these and suche lyke testimonies of Holye Scripture, whereof it were to long to make a whoale recitall, it is (as I suppose) sufficientlye shewed, that God doth worke in the heartes of men, to enclyne their willes, whither it pleaseth him, whether it bee to good thinges, according to his mercye, either to euyll thinges according to theyr merites, and according to his owne iudgement, which is sometime open, and sometyme secreete, but alwaies iust. For, this perswasion ought to bee fixed, and vnmoueable in our heartes: that there is no iniquitye with God. And hereby when ye reade in the writynges of the truth,

trueth, that God doth leade men out of the waye, or that hee doth dull, or harden theyr heartes: doe ye not doubte, but that theyr euyll deseruinges went before, that they might iustlye suffer these thinges, least ye shoulde runne into that Prouerbe of Salomon. The foolishnesse of a mau, doth defile his wayes, but in his hart, he laieth the blame to God.

God therefore hath not Predestinated any suche thinges to bee done, neither hath hee prepared that Soule to liue filthilye, and wickedly, of purpose that it should so liue: but he was not ignoraunt that it woulde proue suche a one, and hee knewe beforehande, that he himselfe shoulde execute iust iudgement vpon such a one. And so nothing maye bee referred to the Predestination of God, more then that, which appertaineth to the due reward of iustice, or to the vndeserued gyfte of Grace, or mercye.

In the 11. article vvhich are falselye imposed vpon sainte Augustine.

That many doeth perishe, it is the merite of them that perishe: that many are saued, it is the gift of sauing. That the guiltye shalbe dampned, the iustice of God is vnmoueable: that the guilty shalbe iustified, it is the great goodnesse and grace of God.

In his secōd aunsvvere of the same booke.

Gods

b In the 10. article of the same booke.

c. In the 11 article of the same booke

In his 12 booke of the Trinitie, & 16. chapter

In the 3. cha of fayth so peter.

b Gods Predestination, is neuer without goodnesse, neuer without iustice.

c The predestination of God, by no meanes, doeth make that the Children of God should be made the children of the deuil, or of the temple of the holy Ghost, the temple of deuils, or of the members of Christ the mēbers of an harlot: But rather predestination doth make, that of the childrē of the deuill, are made the children of God: or of the temple of deuils, are made the temple of the holy Ghost: or of the members of an harlot, are made the members of Christ, because he hath bound the strong man, and spoiled his armour. &c.

None of those that are Predestinated, shal perishe with the Deuil, none of them shal remaine vnder the power of the deuil vnto death.

Surelye doe thou holde this, and in no wise doubt, that GOD hath made before the foundation or beginning of the world. all that are the vessels of mercye, into the adoption of the Sonnes of God, predestinated of God, neyther can any of them perishe, whome GOD hath Predestinated to the Kingdome of Heauen: neyther can any of them, whome he hath not predestinated, come to lyfe, and be saued by any meanes.

meanes.

God is sayde to harden, whome he wyl not make softe: GOD is sayde to blinde, whome he wyl not illuminate: God is said to cast away or repell, whome he wyll not call. These whome he hath Predestinate, hée calleth them, and iustifyeth them: he giueth that wœ bée, and hée giueth that we may be good.

In his boke of predestination and grace, the 4. chapter.

He foreknoweth by his Godhead: he maketh by his wisedome: he dampneth by his iustice: he saueth by his grace.

In the 5. chap. of the same boke.

God is euerlasting, and foreknowledge: hée is iust and good: he exerciseth due punishment, and giueth vndeserued goodnes. And hath power in creating and electing men: as the Potter hath power vppon the Claye, to make some vesselles to honour, and some to dishonoure and contumelye. Before hée made vs, he foreknewe vs, and in the same foreknowledge, when as yet he made vs not, hée chosed vs, but by whome might this bée, but of him that calleth all thinges that are not, as though they were, (as the Apostle sayeth) which Predestinated vs before the foundation of the worlde. In the worlde wœ are made and created: but before the worlde, we were elected and Predestinated.

Where

Vppon the 32. Psalme

Where doth the counsails of the Lord remaine for euer, but among vs, whome he foreknewe, and Predestinated? Who doeth extoll and magnifye the Predestination of God? He sawe vs, he made vs, he holpe vs, he sent to vs, he redeemed vs, before the worlde was made and created: this his counsaile tarieth for euer, that his thought doeth remayne for euer worlde without ende.

In his booke of Genesis ad literam 80. chapter

GOD might turne the wyl of the wicked into good, because that he is almighty, plainly he could do it: wherefore then doeth he it not? Because that he wyll not. Why he wyll not, that do we leaue vnto him, for we ought not to be wyser then it behoueth.

For this cause also, it is sayde, all, and all: for not the same all that are begotten by Adam, are by Christ regenerated. But this is well sayde: that euen as the carnall generation of no man, is otherwise then by Adam: So is the spirituall generation of no man, otherwise then by Christ. For if there might be some men begotten in the flesh. and not by Adam, and some men regenerated in the Spirite, and not by Christ: we might not saye plainlye, all, eyther in the one place or in the other. And

after

afterwarde he doth saye, that the same, al, are many: for in some certaine thing, those which are but fewe, maye bee all. But the carnal generation hath many, & the spiritual hath many also. Although this spiritu- all hath not so many as the carnal. But yet for all that, euen as that hath all men: So hath this all iust men. For, as without that, no man is a man: euen so without this, no man is a iust man: And in eache of these are many.

Who wyll haue all men to bee saued, not that there is no man, whome he wyl not haue to be saued: who should not work the vertewes of his Myracles amongst them: who (hee sayth) woulde haue repented, if he had done it, but that by all men, wee shoulde haue vnderstanded all sortes, and degrees of men, being deuided into certaine orders: Kinges, subiectes, Noble men, men of the Common sorte, highe and lowe, poore and ritche.

In his Enchiridion to Lavvren the [illegible] chap. 102.

And this, where it is sayde, all shalbe viuified and quickened in Christ, whereas yet many are dampned with eternall and euerlasting death, therfore spoken, because that as many as doe receyue life euerlasting, they do not receyue it, but in Christ, or through Christ: euen so were

In his 107. Epistle to Vtalis. X.

it

it is sayd that GOD wyl haue all men to bee saued, whereas there bee so many, whome hee wyll not haue to bee saued, it is therefore spoken, because that they which bee saued, are onelye saued in him, being wylling to saue them.

Fulgentius to Monimus in his first booke.

God dyd not promise all thinges which hee foretold, although he foretold al things which he promised, as he dyd not predestinate all thinges which hee foreknewe, although hee foreknew all things hee predestinated. He foreknew the willes of men, good and badde, but hee did not predestinate the naughty willes, but the good.

Barnarde vpon the vvordes of the booke of vvisdome.

The Kingdome of GOD, is geuen, is promised, is declared, is receyued: It is giuen, in Predestination: It is promised, in calling: It is declared, in iustification: It is receyued in glorification. Therefore that is sayd: Come ye blessed of my Father, receyue the kingdome prepared for you. So doth the Apostle saye, Those whome he predestinated, he calleth: whome hee calleth, hee iustifieth, and them he glorifieth. In predestination, in grace: In calling, is power: In iustification, is ioyfulnesse: In glorification, is glorye and praise.

Feare not thou small flocke: for to you

you it is giuen to know the mistery of the Kingdome of Heauen. Whom hee those: Euen they whom he hath foreknown and Predestinated to bee fashioned lyke to the Image of his sonne. A great and secrete counsel is made knowne. The Lord knew who bee his: but that which was knowne to God, is made manifest to men: neyther doth hee vouchsafe to make any other partakers of so great a Mistery, but those self same men whome hee hath foreknowne and Predestinate to bee his.

Barnard in his 107 epistle to Thomas Beuerley

The mercy of God is from eternitye, euen to eternitye, vppon them that feare him: from eternitye, by reason of Predestination: to eternity, by reason of blessed making: the one without beginning, the other without ending.

¶ All thinges commeth to passe by Gods prouidence, and not by fortune and desteny.

Genesis. 45.7

GOD sent mee before you, to preserue your posteritye in this land, and to saue you a liue, by a great deliuerance.

8. Nowe then, you sent not mee hyther, but God who hath made me a Father vnto Pharao, and Lorde of all his house, and ruler through all the Lande of Egipt.

50. Chapter verse. 19. 20. Feare not: for, am I not vnder God? When ye thought euyll against mee, GOD disposed it to good, that hee might bring to passe, as it is this daye, and saue much people aliue.

Exodus. 21.13. And if a man hath not layde wayte, but god hath deliuered him into his hand, then I wyll appoint thee a place to flee.

Deut. 32. 30. I kyl, and I giue life: I wounde, and I make whoale: neither is there any that can deliuer out of my hand.

2. Samuel. 24.1. And the wrath of the Lorde was kindled against Israell, and hee moued Dauid against them, in that he sayde, Go, and number Israel and Iuda.

1 Sa 2.34

Then

Then sayd Abishay vnto the king: Why doth thys deade dogge curse my Lorde the king: let me go, I praye thee, and take awaye his heade. 2. Sam 16. 9.

But the king sayd: What haue I to doe with you, ye sonnes of Zeruiah: for he curseth euen because the Lorde hath bidden hym curse Dauid, who then dare saye Wherefore hast thou done so? 2.

Thus sayth the Lorde, Beholde, I will rayse vp euill against thee, out of thine owne house, and will take thy wiues before thine eyes, and giue them vnto thy neighbours, and he shall lye with thy wyues, in the sight of this Sunne. 2. Sam. 12. 11.

For thou diddest it secretly: but I will doe this thing openly before all Israel, and before the Sunne. 12.

Nowe therefore beholde the Lord hath put a lying spirite in the mouth of all these thy Prophetes: and the Lorde hath appointed euill against thee. 1 King. 22. 23. 28. 2 Chr. 18.

Then the Lorde sayde vnto Sathan, Lo all that he hath in thy hande: onelye vpon him selfe shalt thou not stretche out thyne hande. So Satan departed from the presence of the Lorde.

Are not his dayes determined: the number of his monethes are with thee: thou Iob. 14. 5.

~~Esa. 63. 17.~~ hast appoynted his boundes which he cannot passe.

I forme the lyght, and create darckenes
Pro. 19. 33 I make peace and create euel: I the Lord doo al these thinges.

~~Lamen. 3. 37.~~ O Lord why hast thou made vs to erre
Es 63. 17. from thy wayes: and hardened our heart from thy feare:

Esec 14. 9. The Lot is cast into the Lappe: but the whoale disposition thereof is of the Lord.

Esa 3. 37. Whoo is he then that saith, and it commeth to passe, and the Lorde commaundeth it not.

Job 1. 12 And if the Prophete be deceiued, when hee hath spoken a thing, I the Lord haue deceiued that Prophete I will stretch out
Ezi 22 23: 2 Cro 8. 25. my hand vppon him, and will destroy him from the middest of my people.

Amos. 3. 6 Shall a Trumpet be blowen in the cittie and the people be not afrayd: or shall there be euell in a cittie, and the Lord hath not done it.

2 Esdr. 4 37. The measure of the tymes is measured the Ages are counted by nomber, and they shall not be mooued or shaken, till the measure thereof be fulfilled.

Ecclesiasticus, ii. 14 Prosperity, and aduersyty, life and death pouerty and Ritches come of the Lorde.

Thy

Thy prouidence, O Father gouerneth it, for thou hast made a waye, euen in the Sea, and a sure path among the Waues. wisd.14.3.4.

Declaring thereby, that thou hast power to helpe in all thinges, yea, though a man went by the Sea without meanes.

Then was Jesus led a syde of the spirit into the wildernesse, to be tempted of the Deuill. Mat 4.1:

Behould the foules of the Heauen, for they sowe not, neyther reape, not carry into the Barnes: yet our heauenlye Father fædeth them. Are ye not much better then they? Mat. 6.26

And the Deuils besought hym, saying: If thou cast vs out, suffer vs to go into the heard of Swine. Mat. 8.31:

And hee sayd vnto them, Go: so they went out, and departed into the heard of Swine. 32:

Are not two Sparowes sould for a farthing? and one of them shall not fall on the ground without your father. Mat. 10 29:

Yea al the hæres of your head are numbred. 30,

Feare ye not therefore, ye are of more valu then many Sparowes. 13.

Ye shalbe betrayed also of your Parentes, and of your Brethren, and Kins- Luk.21.16

men, and friendes, and some of you shall they put to death.

17: And ye shalbe hated of all men, for my names sake.

18: Yet there shall not one heare of youre heades perishe: by your patience possesse your soules.

Joh.ii.8. Maister, the Jewes lately sought to stone thee: and doest thou go thether againe.

9: Jesus answered: Are not there twelue houres in the day?

John 19.1 Pilate said vnto him: Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

Jesus aunswered: Thou couldest haue no power at all against mee, except it were geuen thee from aboue.

Acte.2.23. Him I say haue ye taken by the handes of the wicked, being deliured by the determinate counsel and foreknowledge of god and haue crucified and slaine.

Acte: 4.27. For doubtlesse against thy holye Sonne Jesus, whome thou haddest annointed, both Herode and Pontious Pilat, with the Gentiles and the people of Israel, gathered them selues together.

28 To do whatsoeuer thy hand, & thy counsell had determined before to be done.

In

In him we liue, and moue, and haue our being. Act xvii. 28

Cast all your care on him, for he careth for you 1. Pet. 5. 7

¶ The agrement of the Doctours.

When thou doest see the vngodlye made ritch, and the Godly lacke and haue neede, do not feare in thy selfe, neyther doubt in thy minde, as though the prouidence of GOD were not certaine, which beholdeth al our thinges. Basil in the 48 psal. 13 sermon.

All thinges are governed by Gods prouidence: and those thinges that are thought for punishmentes, are medecines. Hierom vpon Ezech.

No good nor euill doth happen without a cause, or by fortune without Godes prouidence, but all thinges doth happen after his iudgement. Hierom.

Wherefore that necessitye is not to bee feared, the feare where of causeth the Stoickes so to deuided the causes of thinges, that they pulled away some thinges from necessitie, and thrust some thinges vnder it: and amonge those thinges that they woulde not suffer to bee vnder necessitie, they haue placed our willes, lest they should not bee free, if they should bee sub- August in his 5 booke and x chap of the citie of god

iect vnto necessity.

In the .7. chap of the same booke

The kingdomes of this worlde are altogether ordeined by the prouidence of God: which if any man haue giuen vnto destyny, because hee doth cal the will, or power of God it selfe by the name of destinie, let the same continue in his opinion, but let him reforme his tongue. For why doeth hee not at the fyrste saye that, which afterward he will saye, whē any man shall aske him what he doth call destiny? For when men doe heare that thing, they doe not by the common manner of speach vnderstand any other thing, then the force of the position of Starres, as the same is when any is borne or conceiued: which some men doe separate from the wil of God: and some doth prooue that the one doth hange vpon the other.

In the 8. chapt of the same booke.

They doe attribute to the power of GOD, that order and certayne knitting togeather of causes, which is verye well and truelye thought to knowe all thinges before they come to passe, and to leaue nothing vnordered, of whom al powers haue their beeing.

In the. 9. chap. of the same booke.

Let Cicero therefore striue with them that say that this order of causes is fatall. or rather that do giue it the name of destinie

ſtinie, which thing we doe abhorre, chiefly for the name, which is not accuſtomed to bee vnderſtanded in the thing it ſelfe. But whereas he doeth denye that the order of all cauſes is moſte certayne, and knowen to the preſence of GOD, we do deteſt him more then the ſtoickes did: for eyther hee doth deny that there is a GOD, whiche thing in his bookes concerning the nature of the Gods, he doth vnder another mans perſon endeuour to doo: Or elſe if hee doe confeſſe that theare is a GOD, whom he denieth to knowe of thinges before they come to paſſe, euen ſo ſaying, he doth no other thing then did that fooliſh man which ſayde in his heart, Theare is no GOD. For he that doeth not knowe aforehande all thinges that are to come, doubtles the ſame is not God.

We ſaye not that all thinges do come to paſſe by deſtiny: yea, we ſay that nothyng is done by deſtiny. For we doe playnlye ſhewe that the name of deſtiny, is of no value in the place wheare menne vſe to place it in ſpeaking, that is, in the conſtitucion of heauenly ſygnes, wherein euery man is conceiued and borne, becauſe the thing it ſelfe is vainly affirmed. As for the order of cauſes, wherein the will of

God is of great force and power: we doe neyther denye nor call it by the name of destinye, except it be so as we maye vnderstande, fatum, to bee deriued of the worde, for faris, that is, of speaking. For we cannot denye but it is written in the holy Scriptures: GOD spake once these two sayinges, I my selfe hearde it: That power belongeth vnto GOD: And vnto thee (O Lorde) belongeth mercy: for thou wilt giue to euerye man accordinge to hys workes. And whereas it is sayde, he spake once: we vnderstande that hee spake vnmoueablye, that is, vnchangeablye, euen as hee did vnchaungeablye know al things that are to come, and that hee himselfe will doe. After this sorte therefore we may saye, fatum, or destenie, is deriued, a fando or speaking, if this name hadde not nowe beene accustomed to bee vnderstanded of another matter, whereunto we are not willing that mens heartes shoulde bee enclined.

In the 10. chap. of the same. 5. boke.

The lyfe of man is cuill when hys beléefe concerning God is not good. Wherefore be it farre from vs, that wee, to the ende that wee our selues woulde be free, shoulde denye the Prouidence of hym by whome wee are, or shalbe free. Therfore

lawes

lawes, reprehensions, exhortations, commaundementes, and sharpe rebukes, are not in vaine: because that hoath bee dyd knowe before hand, that they shoulde come to passe, and also they are of greate force euen of as great force, as bee did foreknowe that they shoulde bee. And iust rewardes are appoynted for good workes, and punishmentes for sinnes. Neyther doth man sinne, because GOD did foreknowe before that hee shoulde sinne, yea, rather it is therefore out of doubt, that he doth sinne, when he doth sinne: because bee whose foreknowledge, cannot bee deceiued, did know before that it was not destiny, nor fortune, or any other thing that shoulde sinne, but bee himselfe. Which if hee be not willing, hee sinneth not at all. But if he shoulde not be willing to sinne: God did also know that before.

These are the greate workes of GOD sought out, according to all hys willes: and yet wisely sought out, so that whē the nature hoath of Angels, and man had sinned that is, had done, not the thing that he willed, but that it selfe willed, euen by the same will of the Creature, whereby that thing was done, that the creatoure was not willing shoulde bee done, be fulfilled

In his Enchiridion to Lavvrence. chap. 100. 99

Nota

filled that which he would haue done, euen as hee that is best of all, ruling well: euen those thinges that are euyl, to the condemnation of those whome he hath iustlye predestinated to paine: And to the saluation of those, whome he hath louinglye predestinated to free mercy.

As touching them selues they did that God was not wylling they should doe. But as touching the almightye power of God, they were by no meanes able to bring that to passe. For euen in the verye same thing, that they did contrary to the wyll of GOD: his wyl was wrought vpon them. For that cause therefore the workes of the Lord are great, and searched out according to his wylles.

Nota.

So that after a marualous and vnspeakeable maner, that thing that is done, euen contrarye to his will: shoulde not bee done without his will. For if he would not suffer it, it would not be done: neither doth he suffer it being vnwylling, but wylling: neither would he that is good, suffer a thing to bee euyll done: except the same being almighty, were also able to worke a good effect of thinges that be euyll.

August vpon the 148 psalm

Whatsoeuer happeneth beare against our wylles, knowe ye that it happeneth not

not, but by the will of of God, by his prouidence, by his decree, by his commaundementes, and by his Law. And although wee knowe not why and wherefore it is done: wee must consider it is done according to his wisedome, for it is not done without a cause: and then we shall not blaspheme. When wee begin to dispute of the workes of God: wherefore is this wherefore is that? he should not haue done this so: he hath made this yll: where is nowe the prayse of God? thou hast lost his prayse. Therefore consider all thinges so as thou mayest please GOD, and glorify the workmaister. If thou enter into a Smithes shoppe, thou darest not remoue his Bellowes, his Anuell, his Hammers. Geue thou them to an vnskilfull and ignorannt man that knoweth not wherfore they are made, and he will fynde faulte and reproue them all: but if hee haue no cunning nor skil of that craft, yet at last, if hee haue any reason he wil saye in hym selfe: Not without a cause are these Bellowes set here, the Craftesman knoweth wherefore although I know not. Dare not wee to reprehende and blame the Smith in his Shoppe, and not dare wee reprehende

hend and blame GOD in this worlde: Therefore as the Fire, haile, snowe, Ise, Frost and Tempest, which obeyeth his worde: so all thinges that seemeth to vaine and foolishe men, in all naturall thinges to be done vnadvisedly or by chaunse, are not done but by his worde and prouidence: for they should not bee done, vnlesse hee willed and commaunded it to be done.

In his 3. booke of the Trinitie chap 4

God vseth all thinges according to his owne will, whether they be thinges bodylesse, or bodyes: whether they bee good by his Grace, or els euill by his proper will.

So all the vniuersall Creatures are made by the creator, of whome, by whom, and through whome all thinges are made and created: And so by this the wyll of GOD is the first and chiefest cause of all thinges, whether they bee bodyes, shewes or motions.

In his 4 8. Epistle.

The Father deliuered the Sonne, and Christ deliuered hys body, and Judas deliuered the Lord: Why in this deliuering is GOD righteous, and man faultie? because in the same one thing which they did, the cause was not one, for which they did it.

Some time man willeth with a good will, that which God willeth not, as yf a good

god Sonne willeth to haue his Father to liue whom God will haue to dye. Againe, it maye come to passe, that man may will the same thing with an euyll will, whych GOD willeth with a good wyll. As yf an euell Sonne willeth to haue his Father to dye, and God also willeth the same, Now the first of these twoe sonnes willeth that which GOD wylleth not, and the other Sonne willeth that which God also wylleth, and yet the naturalnesse of the first Sonne doth beter agrée wyth the will of GOD, although hée willeth a contrarye thing, than the vnnaturalnesse of the other Sonne that willeth the same thing: So great a difference is there what to wyll doth belong to man, and what to GOD, and to what ende the will of euerye one is to bée applied, to haue it eyther allowed or disallowed. For those thinges whych God willeth well, hée bringeth to passe by the euill willes of euill men, as by the euill will of the Iewes, the good wyll of the Father is reuealed, in that Christ was slayne for vs. &c.

In his Enchiridion to Lavvrence chap. 100

Ye sée that wée maye not consider what a man doth, but wyth what minde and will hée doth it. For wée finde God the Father a worker in the same déede, in which wé

In his booke vpon the 1 Epistle of Iohn. the 7 treatise.

wée kende Judas a worker: wée blesse the Father, we abhorre Judas, wée blesse the lone in the father, wée detest the wickednesse (in Judas.) For what knowledge is geuen vnto mankinde concerning the deliuery of Christ? Did not Judas meane to betraye him: but God meant our saluation wherewith wée be redéemed: Judas had respect vnto the price for the which hée sould the Lord: the Sonne him selfe had respect vnto the Price which he gaue for vs: Judas minded the Price whiche he receiued for sale of him. Wherfore the diuersyty of the wils and intentes maketh ỹ worke cõtrary. If we mesure on self thing by ỹ diuers wils & intents of ỹ doers we shal find the one to be imbraced, the other to be condempned, the one to be extolled, the other to be detested.

In the same boke, and 96 chapt.

It is not to be doubted, that God doeth well, yea when he suffereth to be done, whatsoeuer thinges are euell done, for hée doth not suffer this, otherwise then by iust iudgement. And surely all that is iuste is good, although therefore those thinges that be euil, in asmuch as they be euell, be not good, yet it is good, that there shoulde bée thinges, not only that are good, but also that are euell. For except it weare

good

good that there shoulde be thinges that are euill, the almighty goodnesse would by no meanes suffer them to be. To whome no doubt: it is as easy a thinge not to suffer that thing to be, whiche hee would not should be: As it is to doe that, which he is willing to do. Except wee beleeue this, the very beginning of the confession of our fayth, wherin we do confesse that we beleeue in God the father almighty, is in daunger, and lyke to be vntrue, For he is not truely called almighty, for any other cause, but for that he is able to do what he will, and the effect of his wil beeing almightie, is not by the will of any creature letted.

In his booke of. 83. questions, the 17 question

Whatsoeuer is past, is not nowe: what soeuer is to come is not yet. Therefore whatsoeuer is passe, or to come is wanting, but with God there is nothing wanting. There is with God, nothing past, or to come but all present.

In his first boke and 1 chap of Retractation.

I do repent that I haue so named fortune there, because I see, that men haue in a very euell custome to saye this was fortunes will, where they ought to saye thys was Gods will.

And this doth hee declare to haue happened by Godes prouidence, which can vse well

destination of saintes chap. 16.

well, euen thinges that are euill. Not that the vessels of wrathe shoulde profite hime: but that they might (throughh his wel vsing of them) profite the vesselles of mercie For, what coulde bee spoken more plainlye, then that was sayde, as concerning the Gospell. They are enemies for your sakes? It is then in the power of the euill to sinne: but that by sinning, they shoulde through theyr malice doe eyther this, or that, it is not in theyr power, but in the power of GOD, that deuideth the darkenes, and despoleth the same, so that for this cause, euen in that, that they do against the will of God, there is nothing fulfilled but the will of God.

Chrisost in his prayer against the Ievves,

Of a trueth that which is done according to the will of God: although it seeme to bee wicked, yet it is altogether pleasaunt and acceptable to GOD: contrarywise, whatsoeuer is done besides the will of God, and otherwise then he will haue it done, though it bee esteemed as a thing acceptable to God, yet it is of all other the worst and most wicked.

Fortune and chaunce are the wordes of Heathen men, with the significations wherof the mindes of the godly ought not to be occupied.

Chap. 3.

¶ of mans freewil before his fall.

God sayd, Let vs make man in our own Immage accor-ding to our likenesse, and let them rule ouer the fish of the sea. &c. Gene. 1, 26

And God saw all that hee had made, and loe, it was very good. 12.

Then the Lord toke the man, and put him into ỹ garden of Eden, that he might dresse it, and kepe it. Gene, 2, 15

God made man from the beginning, and left him in the hand of his counsayle, and gaue him his commaundementes and pre-cepts. Eccle. 15, 14

If thou wilt, thou shalt obserue the com-maundementes, and testify thy good wil. 15.

Hee hath sette water and fire before thee stretch out thine hand vnto which thou wilt. 16

Before man is life and death, good and euell: what him liketh, it shalbe geuen him. 17

The Lorde hath created man of the earth, and turned him to it again. Chap 17. 1

Hee gaue him the nomber of dayes and certayne times: and gaue him power of 2.

the thinges that are vppon earth.

iii. He cloathed them with strength, as they had nede: and made them accordyng to his image.

iiii He made all flesh to feare him, so that he had the dommynion oner the beastes & foules.

v He created out of him an helper like vnto hym selfe, and gaue them discrecion, and tongue, and eyes, eares, and an hart to vnderstand. and firstly he gaue them a spirit, and seuenthly he gaue them speache to declare his workes.

And he filled them with knoweledg of vnderstanding, and shewed them good & euil.

vi And he sayde vnto them: Beware of all vnrighteous thinges.

Wisd. 2. 23. God created man without corruption and made him after the immage of his

Colo 3 9. owne lykenesse.

Lye not one to another, seing that ye

v haue put of the ould man with his workes

And haue put on the newe, which is renewed in knoweledge, after the Imag of him that created him.

Eph iiii. 23 Be ye renewed in ý spirit of your mind.

xiiii: And put on the newe man, which after God is created in righteousnes, and true holines

The

¶ The Doctours.

ALl men, in the first man were created without vice or faulte, and all our nature was sound, & in health: and by the sinne of the same man we haue lost it.

Ambrose in his 1. booke and 3. chap. of the caling of the gentiles.

Frewyl before the fall, was an vpright frewyl, before which fire and water was layd of GOD, and the first man dyd reatch his hand to which he would, he dyd chose fire, and forsoke water. See the righteous Iudge, the same which man being fre dyd chose, he dyd receyue: he woulde haue euyll, and the same dyd followe him.

Augustine in the book of the nevve song. the 8. chap.

I saye that frewyll was in that man, whiche was created fyrst, for he was so made, that nothing coulde withstand his wyll, if he woulde haue kept Gods commaundementes, but after that he had sinned through fre wyll, he dyd cast vs all that came of his stocke, into necessitye.

In his 2. disputation against fortunatus.

It is true that man, when he was made, dyd receyue great strength of freewyl, but he dyd lose it through sinne.

In his 2. sermon vpō the vvordes of the apostle.

The fyrst man was created in nature without blame, in nature without fault, he was created vpright: he dyd not make him selfe vpright. It is knowne what hee made him selfe, falling out of the

In the same booke and 2. sermon, 11.

hande of the Potter, he was broken, for hée that made him, dyd gouerne him, but hée was willing to forsake him that had made him, and GOD suffered him so to doe, as it were saying thus: Let him forsake mée, that hée maye finde him selfe, and that hée maye by his miserye proue, that without mée, he can do nothing. By this meane therefore, woulde GOD shewe vnto man, what fréewyll is able to doe without God.

Vnto Peter the Deacon ~~as chapter.~~ Cap. 22.

Holde this for certaintie, and doubte of it by no meanes, that the first man Adam and Eue, was created good, iuste, and without sinne, with fréewyl, by the which they might, if they woulde, serue and obeye with humilitye and good wyll, and by the same fréewyll, also myght if they woulde, to Sinne by theyr owne proper wyll.

In his boke of nature & grace, against the Pelagians chap. 43

Who knoweth not, that man was made sounde, and blamelesse, and with fréewyll to liue godlye, and was ordeyned with a fré power, and choyse to liue righteously?

In his booke against the Ievves, Pagans, and Arians chap. 2

The first man was made of the slime of the earth, to the Image of GOD, hée was decked with shamefastenesse, hée was prepared with temperaunce, he was com-

compassed about with lone, he was clothed with immortallitye.

Frewyll was geuen to man, when he was first created, by the which, he might haue chosen, eyther to sinne, or not to sinne.

When we speake of the wyl that is free, to do well: we speake of that wyl, wherein man was made and created.

We saye truely, that the first man, onlye coulde fulfyll that he woulde, when as yet his wyll of free choyse was sounde and whole before the faulte.

Therefore is this to be accounted the Image of God, in man, that the minde of man must haue the same meninges and felinges which God hath, although not euē such as God hath, for as touching substaunce of state and ende, they differ.

The Image of God in man, is referred vnto the workes of righteousnesse, as the Lord saith in the Law, Be ye holy because I your God am holy.

The first man was made by God of the slime of the earth, after the image of God, adourned with chamefastnesse, framed in temperaunce, and inclosed in charitie.

Man is the Image of God, neyther as touching his body: neither yet as touching

In his 1. booke and 30 chap of the Cittie God.

In his 3. boke and 18 ca. of freevvill.

In his 3. bok against the Arians.

Tertullia In his second boke against Nartian.

Augustine of the escene of the diuinitie in the beginning. &c.

In his booke against the Ievves, pagans, and Arians, cha 3

Theodoret. in the 1. cor, xi. chap.

his soule, but as touching principallity and dominion. &c.

chrisost. in Gen. chap. 1.

Come out and consider, a little while, and behould the light of righteousnesse, cõsider with your selues dilligently, when hee sayeth, Let vs make man to our image and likenes, he endeth not his spech there, but by the wordes that followeth he declareth to vs what he meaneth by ỹ name of image or likenesse, and in what sence hee speaketh it: And what are these wordes And let them rule ouer the fysshe of the sea, and ouer the Foule of the heauen, & ouer the Beastes, and ouer all the earth, and ouer euery thing that crepeth and moueth on the earth. Hee calleth the Principality and Lordship (that he gaue Adam) this image and likenesse, for because God made him Emperoure and Ruler of all thinges vppon earth: For there is nothing more noble and greater then man. For all thinges are set vnder his power.

chrisost. in his sermõ of the cõming of our Lord in his 36. Homel.

All men, before sinne, had fre will eyther to followe the deuell or no

Of mans freewill after his fall.

THE Lorde sawe, that the wickednesse of man was great in earth, & al the imaginations of the thoughtes of his heart were only euell continually. Gen. 6v.

And the Lord sayde in his heart, I will henceforth curse the ground no more for mans cause: for, the imagination of mans heart is euell, euen from his youth. Gen. 8v.

And God sayd vnto him by a dreame, I know that thou diddest this with an vpright mind, and that kept thee also that thou shouldest not sinne against me: therefore suffered I thee not to touch her. Gen. xx. 6.

Ye haue seene, all that the Lord did before your eyes in the Land of Egypt vnto Pharao, and vnto all his seruauntes, and vnto all his land. Exod. 29. 2. iii.

The great temptations which thine eyes haue seene, those great miracles and wonders. iv.

Yet the Lorde hath not geuen you an heart to perceiue, and eyes to see, & eares to heare, vnto this day. Deut. 4. iii. Psal. 14. iii.

All are gone out of the waye, they are

Psalm.14. 3. all corrupt: there is none that doth good, no not one.

Man is in honoure, and vnderstandeth

Psalm 49 20 not: he is like to Beastes that perish.

Psalm.13. 11. I sayde in my feare: al men are lyers.

Prouer.6. 1 The preparations of the hearte are in man: but the aunswere of the tongue is of the Lorde.

6 The heart of man purposeth his waye: but the Lord doth direct his steppes,

Prouerb.20 9 Who can saye, I haue made my hearte cleane: I am cleansed from sinne?

24. The steppes of man are ruled by the Lord: howe canne a man then vnderstand his owne wayes.

Pro.21.1. The Kinges hart is in the hande of the Lord, as the Riuers of waters, he tourneth it wheresoeuer it pleseth him.

Esay.63. 17. O Lorde, why haste thou made vs to erre from thy wayes, and hardened oure heart from thy feare? retourne for thy seruauntes sake. &c.

Jeremy.x. 25 O Lorde, I know that the way of man is not in him selfe: neyther is it in man to walk, and to direct his steppes.

Jer.24.7 I will geue them an hart to knowe me that I am the Lord: and they shalbe my people, and I will be their God &c.

Jer.31.18. Conuert thou me, and I shall be conuerted

uerted: for thou art the Lord my God.

A new heart also wyll I giue you, and a newe spirite wyl I put within you: and I wyll take awaye the stony heart out of your body, and I wyll geue you a heart of flesshe. Ezec.36.26

And I wyll put my spirite within you, and cause you to walke in my statutes: and ye shall kepe my iudgementes to doe them. 27.

It is not ye that speake, but the spirite of your father, which speaketh in you. Math.10.20

Those thinges which proceede out of the mouth, come from the hart: and they defile the man. Marth.15.18

For out of the heart come euyl thoughts, murders, adulteries, fornications, thefts, false testimonies, slaunders: these are the thinges which defile the man. 19

Flesshe and blod hath not reuealed it vnto thee, but my father which is in heauen. Mat 16, 17

I say vnto thee, Arise & take vp thy bed, and get thee hence into thine owne house.

And by and by he arose, and toke vp his bed, and went forth before them all, insomuch that they were all amazed, and glorified God.

As many as receyued him, to them he gaue power to be the sonnes of God: euen

to

to them that beleeue in his name.

13. Which are borne, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Iohn. 3. 5. Verily, verily, I say vnto thée, Except that a man be borne of water, and the spirite he cannot enter into the kingdome of God.

6 That which is borne of the flesh is flesh & that that is borne of the spirite, is spirit.

27 A man can receiue nothing except it be giuen him from heauen.

No man can come to me, except the father which hath sent me drawe him: and I will rayse him vp at the laste day.

45. Every man therefore, that hath heard, and hath learned of the father, commeth vnto me.

Act. 16. xiii And a certaine woman named Lydya a seller of purple of the cittie of the Thiatirians, which worshipped God, heard vs whose heart the Lord opened, that she, attended vnto the thinges whiche Paule spake.

Iohn, iv. 5 I am the vine, ye are the braunches: hée that abideth in me, and I in him, the same bringeth forth much fruicte: for without me can ye do nothing.

7. 7. xiiii. For we knowe that the Lawe is spiri-

tuall

tuall, but I am carnall, sould vnder Sinne

For I alowe not that which I doe: for xv
what I would, that doe I not but what I
hate that doe I.

I knowe that in me: that is, in my flesshe xviii.
dwelleth no good thing: for to will is pre-
sent with me: but I fynde no meanes to
performe that which is good.

I see an other Lawe in my members, xxii.
rebelling against the Law of my mynde
and leading me captiue vnto the Lawe of
sinne, which is in my members.

The wisedome of the flesh is death, but Rom 8: 6.
the wisedome of the Spirite, is lyfe and
peace.

Because the wisedome of the flesshe, is
enmytie against God: for it is not subiect
to the Lawe of God neyther in deede can
bee.

It is not in him that willeth, nor in
hym that runneth, but in god that sheweth
mercy.

By the grace of God, I am that I am: 1 Cor. xv
and his grace which is in me, was not in
vaine: but I laboured more abundantly
then they all: yet not I, but the grace of
God which is with me.

So then, neither is hee that planteth, a- 1 Cor. iii. 7:
nye thing, neither hee that watereth, but

God

God that geueth the increase.

26 We knowe not what to praye as we ought.

1.Cor.4.7. What hast thou that thou hast not receyued? If thou hast receyued it, why reioysest thou, as though thou haddest not receiued it?

2.Cor.3.4 Such trust haue we through Christ to God, not that we are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiencie is God.

Philip.2.13 It is God which worketh in you, both the wyll and the dede: euen of his good pleasure.

Phap.4.13 I am able to do all thinges through the helpe of Christ, which strengtheneth me.

Jam.1.17. Euery good giuing, and euery perfect gift, is from aboue, and commeth downe from the father of lightes, with whome is no variablenesse, neyther shaddowing by tourning.

Ecce.17.14 Euery man from his youth is geuen to euyl, as theyr stony hearts can not become fleshe.

¶ The Doctours.

IT is God that worketh in vs, both to wyll, and also to worke, euen of good wyll. We wyll than, but it is God that worketh in vs also to wil: we worke than,

but

but it is God that doeth also worke in vs, the worke euen of good will. It is expedient for vs, both to beleeue this, and also to confesse this: this is godlye, this is true, that our confession maye bee humble and lowely, and that all may bee ascribed vnto God. We thinking, beleeue: thinking, wee speake: thinking, wee do whatsoeuer wee do. But as touching that, ỹ appertayneth vnto the waye of godlinesse, and true worship of God, wee are not able to thinke any thing as of our selues, but our ablenesse commeth of God. For, our owne heartes, and our owne thoughtes, are not in our owne powers. Therefore, that which is spoken in the Sacraments of the faithful, that wee should lyft vp our hearts vnto the Lord, it is the gift of the Lord. the end, the 13. chapter

Wee do then lyue in most safegarde, if wee ascribe all vnto God. But wee doe not commit our selues partly to him, & partlye to our selues. In the sixte chap of the same booke

Man misusing his free will, lost both him selfe, and his will. In his Enchiridion, to Lavvrence

*No man can beleeue, hope, or loue, vnlesse hee wyl: but euen the selfe same wyll, to beleeue, hope, and loue, commeth not, but from God. chap. 30. & 9 Ibidem.

What doe men presume so much of the In his booke

of nature & grace, the 53 cap.

To Bonifacius in his 3. booke and 8 chap.

vppon the wordes of the apostle, in the 10 sermon.

In the 11 sermon of the same booke

In his 1. serm of the same booke

In his 11. serm: of the same booke

possibilitye of nature, it is wounded, it is mangled, it is troubled, it is loast. It behoueth vs rather truely to confesse it, then falsely to defend it.

Free wyl once made thrall, auayleth nothing nowe but to sinne.

That wee lyue well, that we vnderstande a right, wee haue it of God. Of our selues wee haue nothing, but onelye sinne, that is within vs.

O, euill is free wil, without God.

He that made thee without thee, doth not iustifie thee without thee: therfore he made thee, when thou knewest not: but he doth iustifie thee, being made wylling.

The first man was created in nature without blame, in nature without faulte, he was created vpright, he dyd not make him selfe vpright. It is knowne what he made him selfe. Falling out of the hande of the Potter, he was broken. For he that made him, dyd gouerne him, but hee was willing to forsake him that made him: and GOD suffered him so to doe, as it were saying thus: Let him forsake mee, that hee maye finde him selfe, and that he maye by his miserye proue, that without mee he can doe nothing. By this meane therefore woulde God shewe vnto man what free-

frœwill is able to doe without God.

When we fyght in this battayle, wœ haue God to behould, and loke vppon vs: when we are in daunger in this battayle, wœ doe prayse vnto God to helpe vs. But if he do not helpe vs. I say not, that we shal not ouercome, but that we shall not be able so much as to fyght.

In his 13. term of the same booke.

Why dare miserable and wretched men be proud, or boast them selue, eyther of freewill afore that they be deliuered or of theyr owne strength, if they be already delyuered? and doe not marke that in the very name of freewill, liberty or fredome is sygnified.

In his booke of the spirit and the letter, the 30. chapter.

After that (man) had synned with his freewill, we weare cast headlong downe into necessitie, as many as euer came of his stocke.

Against Fortunatus in the 2. disputation.

Let no man flatter him selfe for of his owne he is a very Satyan, he hath that of GOD onely, whereby he is blessed, For what hast thou of thine owne, but synne? Take awaye syme from thee, whiche is thine owne: for righteousnesse is of GOD.

In his 49. treatise vpō Iohn.

It was shewed in Adam, what freewyll can do without help, it is able ynough of it selfe to euell, but not vnto goodnesse,

In his booke of the newe foug. chap. 8

excepte

except it be holpen of God.

In his boke of the doctrine of the Church the 27. chap.

God doth so worke in the hearts of men and in the freewill it self, that euery good thought, godly counsayle, and al good motion of the will or mind, is of God.

X Against the 2. Epistles of Pelagius vnto Bonifacius in his 2. booke and 8 chap.

It belongeth to a man to prepare the heart, and the aunswere of the tongue, is of God. Some not vnderstanding this well, are deceiued, insomuch that they beleeue, that to prepare the heart, that is, to beginne goodnesse without the helpe of the grace of God, pertayneth vnto man. God forbid that the children of promise so vnderstande it, as though they would confute the Lord, wherras they haue heard hym, saying: Without mee ye can do nothinge and saye: beholde, wee are able of our selues to prepare our heart, and by that to think some goodnesse. Who can with a good thought prepare his heart vnto goodnesse?

God forbid that any man shoulde vnderstand it so, saue the proud defendours of their wyll. Therefore it is written, It is the mans parte to prepare the heart, and the aunswere of the tongue is of the Lord, because the man prepareth the hart, yet for all that not without the helpe of God.

It

It is sayde also after this manner: open my mouth, and I shall fulfill it. For although we cannot open our mouthes, except hee helpe vs, without whome we can do nothing, yet we open by his helpe and worcking, and he fulfilleth that thing either with our worck or without our worck. For what is it to prepare ỹ hart and to opē the mouth, but to prepare ỹ wil? And yet for all ỹ, it is read in ỹ same letters: the wil is prepared & made ready before of God, and I shal open thy mouth, and I shal teach thee what good thinges thou oughtest to speak. Wherefore, God doth many good thinges in a man, that man doth not: but a man doth no good thinges, which God hath not done, that a man should do.

In his 89. Epistle

Not euery one that trusteth in his owne strength and power, but he that calleth vpon the name of God, shalbe saued.

In the same 89 Epistle

No man can be continent, except the Lord geueth it, therefore God commaundeth continency: and he giueth continency he commaundeth by the Law, he giueth by grace he commaundeth by the letter, hee giueth by the spirit.

In his 107 Epistle to vitalis

Therefore, that wee should beleeue in God, and liue godly, it lyeth not in the wyl or running of man, but in the mercy of

God: not, that we ought not both to wyll & to runne: But because that he himself doth worke in vs, both to wil, and also to runne.

In his booke of the spirite & letter to marcellinus Chap. 19.

The Lawe is geuen, that grace shoulde be sought for: Grace is geuen, that the law shoulde be fulfilled: It is not through the fault of the Law, that it was not fulfilled: but through the wisedome of the flesh: whiche fault is declared by the Lawe, that by grace it might be healed.

In his booke. of corruptis on & grace the 3 chapt

O man, know in the commaundementes what thou art bound to doe: in rebuking, learne that through thine owne fault, thou hast it not, & in prayer learne whence thou must receiue that thing ỹ thou wilt haue.

In the same boke and xi. chap.

The first man had not this grace, whereby he should neuer be wylling to be euyll: but yet he had that grace, whereby he might haue bene alwayes preserued from euyl, if he would haue continued therein. And without which also he could not by freewyll be good, but yet he was able, by freewyll to forsake it.

GOD therefore woulde not haue him to be without his grace, whome he had left in his owne freewyll. For freewyll is able inough to doe euyl, but to do good it hath no power at all, except it be holden by the almighty goodnesse, which helpe, if that man had

had not by frée wyll forsaken, hee shoulde haue been good for euer: but he dyd forsake, and was forsaken. For the helpe was such, that he might forsake it, when he woulde, not suche whereby it might come to passe, that he should be wylling.

Dyd not he giue that thou mightest fight a good fight? If he him selfe did not geue, what was it that thou sayest in another place? I labored more then all they, yet not I, but the grace of God within me? Behold, thou sayest, I haue ended my course. Dyd not he also geue vnto thée that thou shouldest finishe thy course? If he gaue not vnto thée, that thou shouldest finishe thy course, what is that thou sayest in another place: that it lyeth not in the wyller, nor in the runner, but in God that sheweth mercy? I haue kept the faith, I acknowledge and allow it, I confesse and graunt thou hast kept the faith: But except the Lord doeth keepe the Cittie, he watcheth in vaine that doeth keepe it. Pardon me, O Apostle, I knowe nothing of thine owne but euill, pardon vs O Apostle, we saye so, because thou hast taught vs.

In his 50. boke of Homiles the 14. Hommilye.

The Palagian Heretiques, thinketh that they haue great knowledge, when they say: God woulde not commaund that

In his book of grace and freevvill the 4 chapter. 16.

he knoweth man is not able to doe: who knoweth not this: But therefore he doth commaund some thinges: which we be not able to do, that we may knowe what to aske of him. That is, the same fayth, which by prayer we obtayne: that the law doth commaund.

X Vpon the. 98. Psalm.

Man is able of him selfe to synne: that he should be iustefyed is not able of hym selfe but only by hym that doth iustefye, which onely is iust.

Man is apt and able to wounde him selfe, but he is not apt and able to heale him selfe when he will, he may be sycke not when he will he maye rise.

In his. 10. boke of confessions and 29. chapter.

O loue which doest euer burne, and arte neuer quenched. O my louing God kindle in mee inflame me, thou commaundeste continency, giue me that thou commaundest, and commaunde what thou wylte.

In his boke of contemplations. 15. chap.

Lorde I graunte, as thou hast taughte me, I am nothing els but all whoale together vanity a shadowe of death, a darke bottomlesse pit, and a barren, and a voyde ground, whiche without thy blessing bringeth forth nothing, and beareth noe fruict, but confucion, Sinne and Death, If I haue had any goodnesse, I receiue it of thee: whatsoeuer goodnesse I hadde, it is

thyne

thyne for I haue it of thee if I dydde stand at any tyme, I stoode throughe thee: But when I fell, I did fall by my selfe. And I had lien alwayes still in the myer, if thou haddest not lifte me vp: and I had bene alwayes blind if thou haddest not giuen mee light when I fell, I had neuer risen agayne, if thou haddest not reatched me thy hande. Yea, after that thou diddest lift mee vp I had alwayes fallen, if thou haddest not stayed mee and holden me vp I hadde oftentimes perished if thou haddest not gouerned me.

So alwayes, O Lord, thy grace and thy mercy preuented me deliuering mee from all euels, saning me from them that bee past stirring mee vp from them that be present defending me from them that bee to come cutting awaye the snares of sinnes before me, taking awaye the occasyon and causes, For if thou haddest not done this vnto me, I had done all ỹ synnes in the world, because Lord I knowe that ther is neuer any sin that any man hath don but an other man may do the same if his god be not with him which made him.

But thou broughtest it to passe, that I did them not, thou commaundest that I should abstaine, and thou powrest in mee

thy grace that I might beléeue. Thou lord diddest rule mée to thée: thou diddest kéepe me to thée: and thou haste giuen vnto mée grace and light, that I should not commit adultery and all such other sinnes.

In his 3. boke against the Pelagiãs

What other thyng is declared in the loste Shéepe of a hundered, but fréewill of possibilitye in good thinges was loste by the fault and transgretion of the fyrste man, and did er from the company of the righteous neyther could he returne by him selfe without the vndeserued grace, by the good will of his good pastour Christ, wandering in the wildernesse of his fréewyl in the workes of the Deuell, he called hym agayne, and put him vppon his shoulders.

ambrose in his booke of the callinge of the Gentiles the 3. chapter.

All men in the first man were created without any fault or vice, & al our natures were in health, but by the transgretion of the same man, we haue lost it: therhence is drawn mortality, therhence ar so many corruptions of the minde, therhence is ignorance, and difficulty, vnprofitabl cares and vnlawfull concupiscence. &c.

These therefore and other euils brake into our nature by lost faith forsaken hope blynd wisedome, and bound will, no man doth fynd in him selfe wherewith he maye

be

be repayred, or amended. &c.

That nature was good, was made euil by qualitie, (man) maye not therfore trust in his owne strength, for when it was whoale and sounde, dio not stand, but must seeke victory by him which cannot bee ouercome, but doeth ouercome all thinges.

That the turning of the heart to GOD is of God, the Lorde hym selfe testifieth saying, And I shall giue them a heart that they shall knowe me that I am the Lorde, and they shalbe my people, and I will bee their God, because they shalbe turned vnto mee with all their heartes. In the 9. cha of the same booke. X

Not in our will, but in the Lorde wee must trust, where are they then, which do say, that man can rule him selfe by his free will, and so doth geue power of free will that the mercy and iustice of God is taken away.

We will go after our owne thoughtes, where then is the power of free will, without the grace of God? And the iudgemente of mans owne will: when as it is a greate offence to God, for a man to followe hys owne thoughtes, and to do the will of his wicked heart. Vpon the 18 chap. of Hieremy.

Therefore, the Heretiques bee wonte to promise felicite, and to open vnto Sinners Vpon the 23. cha. of Hieremy.

ners, the kingdome of Heauen, saying: Thou maiest follow the maiesty of God, & be without blame, sith that thou hast receiued the power and strength of freewyll, and the vnderstanding of the lawe, whereby thou arte able to obtaine whatsoeuer thou wylt. And so the Heretiques do receiue the poore, simple, and ignorant persons, and specially women, whiche being loden with sinnes, are led to and fro with euery wind of doctrine, deceyuing by their flatery al them that giue eares vnto them.

In his 1 booke against the pelagians

In his 2 booke. against the pelagians

In his 3 booke against the.

We alwayes pray in vaine, if it be in our owne freewyll to doe what we wyll.

Doest thou beare so manifolde mercyes, and doest thou dare to trust in thine own strength and power?

Neyther in our owne wisedomes, neyther in any of our strengthes, we ought to trust, but onely in the Lorde, who doth direct the steppes of men, when he sayth. No man can come to me: he breaketh the pride of freewyll: if he would go forth to Christ, yet he doeth but in vaine endeuour it, vnlesse that he done that foloweth: except my father of heauen draw him: also this must be considered, that thing that is drawne, doth not come wyllingly: but being slow, or drawing backe, is led against his wyll.

Yee

He that cannot come to Christ by his owne strength and labour: howe can he auoyde all sinnes.

Where there is mercye and grace, frée will must cease of his parte: In vayne do we pray vnto God, if it be in frée will to do what we list

He saith not, I haue giuen them power of frée will, that they by their owne labour should sane them selues: but I haue kept them, I haue saned them, I haue preserued them.

Vpon the wordes of christ, those whom thou hast giuen me &c: chrisostom of the comming of our lord, in the 36 Homilie

Wée had frée will before sinne, to worke well, but after sinne wée had none, because wée were not able, by our owne power and strength after sinne, to escape from the power of the Deuill, but as a ship when the Steren is broken, is driuen hither and thither where the tempest will: So by the Deuill, wée are driuen from one sinne to an other, neyther hitherto can do any thing, but euen as the Deuil will, and except God doth deliuer vs with his strong hande of his mercye, wée shall remayne in the bondes and chaynes of sinnes vnto death.

When man delinered him selfe by sinning, vnder the kingdome of Sathan: now is not able of his own power and strength

to

to come out. So the first will is now tourned into necessity, Therefore by our owne wils and negligence we are bounde, but by the mercyes of God, we are loosed and set at lyberty.

Augusti in his 3. booke & 18. chapt of freewill.

When we speake of the will that is free to do well, we speake of that wil wherein man was made.

In his Enchiridion to Laurence the 31. cap.

If the Apostle did meane none other thing but that it doth not only lye in the will of running of man, except the mercyfull Lord doth helpe, we may also saye on the other syde that it lyeth not only in the mercy of God without the will and running of man, But syth that were a playne ungodlinesse so to say, let vs not doubt but that the Apostle did attribute all thinges vnto the mercy of God: and that he dyd leaue no manner of thing vnto our owne will and endeuours.

In his thirde booke against the Pelagians

Man therefore of him selfe could make his fall because he would: but yet as he fell of him self, so was he not able strayght ways of him self that is, by his proper wil to rise from falling, except by the moste merciful hande of the Lorde, when it plesed his heauenly goodnesse he had raysed him vp.

Fulgentius to Monimus

Euery good worke then, which we do worke

worke in God, the same doth God worke in vs, for all thinges are in him, through him and in him, both our good wil then and also our good workes be of him. which the doctour of the gētles affirmeth with these wordes it is God that worketh in vs both the will and the dēde, euen of his owne good will and pleasure.

in his 1. booke.

Maxentius in his 1 boke of faith.

Naturall frēwill, wē do belēue is of no more value, but only for carnall or worldly desyers or deseruinges which possible may seme gloriouse among men but not with God. But those thinges whiche belongeth to euerlasting life, can neyther think, neither will, neither desier, neither performe except it be by the confusion and operation of the holy ghost.

God doth preuent vs with his grace that wē may be willing, and with his helping hand he doth followe vs, lest wē shoulde will in vayne.

Gregory in his 9. Homē i boke vpon Ezechiell

Sith that frēwill hath bene corrupt in our first father, wē are not able to wil a good thing, except we be holpen by the grace of God.

Holy men do knowe that after the fall of the firste father, they be borne of a corruptible stocke, and that they be not by their owne vertue: but by the heauenlye

grace

grace that doth preuent them, tourned vnto better desyres or workes: and what euil soeuer they know to be in them selues they feele that is deserued, and come of their mortall kynd: But what good soeuer they se to bee in them selues, they acknowledge to bee the gift of the immortal grace: And for this gift that they haue receiued, they be debetours vnto hym which by preuenting them, did giue vnto them ỹ they would not: & by following did graunt that they shoulde be able to doe that good, thing, that they would.

Barnarde in his booke of grace and freevvill

What then: Is this therfore the whoal worke of frewill: Is this the onely merit of it, that it doth consent & agree: Truely it is, not that the consent wherein al the merit doth consiste, doeth come or is of it Sith that we be not of our selues, as of our selues able to thynk any thing, which is lesse then to consent or agre. These bee not by wordes, but the wordes of the Apostle which doth attribute vnto God, and not vnto his frewill al that be good that is to saye to think and to will, and to performe according to his good will, and pleasure.

Let vs be chaunged into the same likenesse from clearenesse to clearnesse, as it were

were with the spirit of God. Therefore if it bee with the spirit of God, then it is not with free wil. Therefore let no man think that it is named freewill because it is occupyed with equall myght and power, betweene good and bad, seeing that by it self it can fall, but not rise againe, not through the spirit of the Lord.

They that are wise in deede, will confesse, three workings, not of freewill, but of the divine grace in him. First is creation second reformation: the thyrde ending. In the firste we were created in Christ into the libertie of wil. In the second we are reformed by Christe into the spirite of liberty. In the thirde we shall in the ende raygne eternally wyth Christ.

What haste thou that haste not receiued: Thou art created thou art healed thou art saued, To thee I saye, O thou man which of these haste thou of thy selfe: Thou that wast not, couldest not create: when thou wast a sinner thou couldest not iustefy when thou wast dead, thou couldest not rayse thy self vp againe: besides other thinges either are necessary for them that healed or layed vp for the that shalbe saued

Three

Thre blessings there are, which are necessary to vs. First is preuenting second is helping: third is ending, first is of mercy second is of grace: third is of glory: he doth preuent our conuersion by his mercy he helpeth our conuersion by his grace, he doth accomplish our ending with glory vnlesse the Lord doth giue these thre blessinges, our bodyes can giue forth no fruit Neyther can we begin any good thing before we be preuented by mercy or to doe any good thing vntill we be holpē by grace or that we can end in goodnesse, vntill we be filled with glory.

When I was ignorant God did teach me.
When I did erre God did reduce mee.
When I did synne God did correct mee.
When I did fall God did rayse mee.
When I did stand God did hould mee.
When I did goe, God did leade mee.
When I came to him he didde receyue mee.

Anguft in his booke of the ſumme of vices and vertues.

The soule is in such manner let downe into the body, as if a man should fall into a myre depe, and stony place, & so should boath he drowned, be arayed with myre & also be hurt. So by Originall sinne we are drowned in the darcknes of ignorance we are defiled with lustes and concupyſ-

sence

rence: and we are wounded as touchinge the powers and faculties of the mynde.

Item, if any man doe contende that in the purging of our sinnes God doth tarrye and abide for our will, but doe not confesse that the will also to be purged from sinne is wrought in vs by the infusion and operation of the holy ghoste, he doth resist the selfe same holy ghoste, speking by Salomō The will is prepared of the Lorde, and hee doth also resist the Apostle wholesomlye preaching it is God that doth worth worke in vs the will, and also the performaunce of the dede euen of good will. The counsel of Arrvvsica the 4. chap.

Item if any man do affirme, that as well the increase, as also the beginning of Fayth the selfe same affection to beleeue whereby we beleeue in him that iustefieth the vngodly and whereby we come to the newe birth of baptisme is in vs naturally and not by the gift of grace, that is to say by the inspiration of the holye Ghoste, that reuolleth our will from infidillity to fayth: from vngodlynesse, to godlinesse is an aduersary to the doctrine of the Apostle for as much as blessed Paul sayeth, We truste that hee which hath begunne in you a good worke shall performe it vntill the daye of our Lorde Jesu Christ. And thys In the 5. ca. of the same counsaile phi 1. 6.

vnto

vnto you is geuen for Christes sake, not
Ephes 2.8. onely that you may beleeue in him, but also that ye may suffer for him. And again, We are saued by grace through fayth, and that not of your selues, for it is the gift of God.

In the 6. ca. of the same counsaile.

Item, if any man doe affirme that vnto vs, beleeuing, willing, desyering, endeuouring, labouring, watching studying, asking seeking, knocking, mercy is giuen wythout the grace of GOD: but also doe not confesse, that it is wrought in vs of God by the infusion and inspiration of the holy ghost, that we may beleeue, will or be able to do all these thinges, as it behoueth, or
1. Cor. 4. 7 do put the helpe of grace vnder mans humility, or mans obedience, neyther con-
1. Cor. 15. 10 senteth that the gifte of obedience and humility doe appertaine to the selfe grace, resisteth the Apostle, which sayeth, What hast thou that thou hast not receyued. And agayne, by the grace of GOD, I am that I am.

The counsel of Mallus chapter. 5.

It is agreed, that whosoeuer shall say that therfore the grace of iustification is giuen vnto vs that we maye through grace full fill that more easily, whiche we are commaunded to doe by free choyse: As though if grace also were not geuen, although not

easily

easelye, yet nevertheleſſe wée might also without Grace fulfill Gods commaundementes, let him bée accurſed. For the Lorde did ſpeake of the Fruictes of his commaundements, whereas hée ſayd, not, without mée ye can doo them verye hardlye: but he ſaydе, Without mée ye can doo nothyng. Iohn. 15

Cap. 5.

Of Originall ſinne.

THe Woman whiche thou gaueſt to bée with mée, ſhe gaue mée of the Trée, and I dyd eate. Gen. 3 12.

Becauſe thou haſt obeyed the voyce of thy Wife, & haſt eaten of the trée (whereof I commaunded thée, ſaying: Thou ſhalt not eate of it) curſed is the earth for thy ſake: in ſorrowe ſhalt thou eate of it all the dayes of thy lyfe.

When the Lorde ſawe that the wickednelle of manne was great in the Earth, and all the Imaginations of the thoughtes of his heart were onelye evill continually. Cap. 6. 5.

Then it repented the Lorde, that hée

had made man in the earth, and he was sorye in his heart.

Therfore the lord said, I wil destroy frō the earth, the mā whom I haue created. &c

Chap 8.21. The Imaginations of mans hart are euyll, euen from his youth. &c.

Job. 14.4. Who can bringe a cleane thing out of filthynes? ther is not one.

Psal. 15.5. Behold I was borne in iniquitie, and in sinne hath my mother conceiued me.

Pro. 10.9. Who can say, I haue made mine heart cleane, I am cleane from sinne?

Lap. 24.16. A iust man falleth seuen times, and riseth agayne: but the wicked falleth into mischiefe.

Eccle 7.22. Surelye there is no man iust in earth, that doth good, and sinneth not.

Esay 1.26. From the Sole of the foote vnto the head, there is nothinge whole therein, but woundes, and swellinges, and sores full of corruption &c

Eccle 7. Euerye man from his youth is geuen to euyll, and their stonye heartes cannot become fleshe.

Jere. 7.9. The heart is deceitefull and wicked aboue all thinges: who can know it?

Wisd. 2.24. Through enuy of the Deuill came death into the worlde: and they that hold of his side, proue it.

But

Out of the heart come euyl thoughtes, murders, adulteries, fornications, thefts, false testimonies, slaunders. &c. Mat. 15 16

These are the thinges which defile a man. &c.

That whiche is borne of the flesshe, is flesshe: and that which is borne of spirit, is spirite. Joh. 3. 6

As by one man Sinne entered into the worlde, and death by sinne, and so death went ouer all man, for asmuch as al men haue sinned. Rom. 5 12.

Death raigned from Adam to Moyses, euen ouer them also that sinned not after the lyke manner of the transgression of Adam, whiche was the figure of him that was to come.

We knowe the Lawe is spyritual, but I am carnall, sold vnder sinne. Cap. 7. 14.

For I allowe not that whiche I dw: for what I wolde, that doo I not, but what I hate, that dw I.

I doo not the good thing which I would, but the euyll which I would not, that do I

Now, if I doo that I would not, it is no more that I do it, but the sinne that dwelleth in me.

The wages of sinne, is death. &c Chap 6. 23.

Among whom also we had our conuer- Ephe 2. 3

sation in time past, in the lust of our flesh, in fulfillyng the wil of the flesh, and of the minde. And were by nature the Childzen of disobedience.

Jam 1 15. When lust hath conceyued, it bzingeth fozth sinne: and sinne when it is finished, bzingeth fozth death.

John 1. 10. If wee say we haue not sinned, we make him a lier, and his wozd is not in vs.

Gen, 7 48. O Adam, what hast thou done? foz in that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.

Philip. 3. 12 Not as though I had already attained to it eyther were already perfect. &c.

The Doctours.

Augúst of the articles fasly imputed to him the 1. article

THe death of our Lozde Iesus Chzist the son of God, is a mightye remedye against the wound of oziginall sinne wherwith the nature of all men is (in Adam) corzupt and slaine, and from whence the infectiō of all concupiscēce hath spzong.

In his 3 cap of his boke of nature & grace.

This nature of man wherein euerye man is bozne of Adam, hath nowe nēde of a Phisition, because it is not sounde.

In his 3 boke & 7 cap to Bonifface.

The vertue that is nowe in a iust man, so farre fozth is called perfect, that it perteyneth to the perfection thereof, both in trueth

trueth to knowe, and in humilitie to confesse, that it is vnperfect.

Hee hath much profited in this life, that by his profitinge hath learned, howe farre hee is from the perfection of righteousnes.

Our verye righteousnesse it selfe is so great in this life, that it standeth rather in forgeuenesse of our sinnes, then in perfection of righteousnes.

There is no holye and iust man that wanteth and lacketh sinne, notwithstanding, he leaueth not to be holy and iust, for that he taketh holde of Christ or holinesse, by faith. &c.

Notwithout a cause, we finde in the scriptures some men to be reported to be without crime or fault: but we finde none that are sayd to be without sinne, but one onely (that is Christ) truely.

There should neuer bee Minister ordeined and appointed in the Church, if the Apostle had saydo: If there be any without sinne: whereas he saith, If there bee any without crime or fault.

All men were in the firste man created without sinne, and al by the transgression of the same man haue lost the freedome of our nature, from thence we tooke the manifolde corruption both of body and soule,

In his boke of the spirite & letter cap 36.

In his 19 boke of the citie of God cap. 27.

In his Boke of the definition of the christian faith. cap 40

In his boke of nature & grace. 14. chap.

In his 1 boke against the 2. epistles of pelagius. chap. 14

Ambrose in his 1. booke and 3. chap. of the calling of the gentiles.

from thence ignorance and dulnesse hath ensued. &c.

Origene in his 5 boke & 6 chap. vpon the Rom.

In the lawe it is cõmaunded, that for him that hisborne, a payre of turtles or young Pigeons should be offered. of the which the one should bee for a sinne offering, and the other for a burnt offering: for what sinne is this one Pigeon offred? Could this new borne Childe sinne? yea euen then he hath sinne, for the which hee is commaunded to offer a sinne offring, from the which there is no man cleane, and though hee bee but one day olde.

In his 8 Hom.

For they (to whom the secreates of the deuine misteries were committed) knew that the natural filthynesse of sinne was in all men.

Hierome vpon the 47 chap of Ezechiell.

What soule soeuer is borne in flesh, it is defiled with filth of wickednesse and sinne.

In his 1 boke against the Pelagians.

Vans heart is set vpon euyll euen from his Childhood, that the nature of man is not one day from his birth without sinne.

What then do we thinke, or what ought we to thinke that be not perfect? we ought to confesse, that we are vnperfect, and that wee haue not yet gotten, nor taken that is required. This is the true wisedome of a man, to knowe him selfe to bee vnperfect, and as I might saye, the perfection of all

iust

iuste men lyuing in the flesh is vnperfect.

They are called iuste men, (meaning Job, and Zachary, and others) not for that they be voyde of al maner of sinne, but for that they are furnished with the greater parte of vertues. In his boke to Cresiphontis

Then are we sayd to be righteous, whē as we doo acknowledge our selues to be wicked sinners. In his 1 boke against the pelagians.

Notwithstanding we say thus, yet wee flatter not vices: but we followe the auctoritie of the Scriptures, that there is nothing without sinne But God hath shut vp all thinges vnder sinne, that he maye haue mercy of all. vvriting to Algasia.

No man lyueth here vppon the earth without sinne. Hierome in his 29 epistle.

There shalbe no iudgement without mercye, for because there can no man lyuing be founde cleane without filthinesse no although he were but one daye olde from his birth. Basile vpon the. 32. psal.

No man is cleane from filthynesse: no not an infant of one dai olde, hath a cleane lyfe here vpon this earth, Bernard in his 1. ser. vpon the 1. sondaye after Epiphanie.

It is stretched out euen from the firste man to the laste, and this poyson is spread of abroad in euery man, euen from the sole of the foote to the crowne of the head. In his sermō of the passion on the 4. feri.

In alio loco

The coniunction of the soule with the body, it is euē as if it should fal vpō an heape of most sharp potshērds, & burting stones

Guilhelmus Parisiēsis in his boke called Summa de Vitijs &c virtutibus.

The soule is in such maner let down into the body, as if a man should fal into a miery depe and stoni place, & so should both be drowned, be araied with myre, and also be hurt. So by Original sinne we are drowned in the darcknesse of ignorauncе, wē are defiled with lustes, & wē are wounded in the powers & faculties of our mindes.

Ambrose in his boke of good death the 3 chap.

I shall offer the Sacrifice of praise, he saith not, I dō offer, but I shal offer, signifying that, that is the perfect sacrifice, whē euerye one losed from the bendes of this bodye, shalbe present with the Lorde, and offer him selfe a sacrifice of praise, for before death ther is no perfect praying. &c.

¶ Chap. 6.

Deu, 6 1.

It is impossible for vs to fulfill the lawe

THese are the commaundementes, ordinaunces, and lawes, which the lord your god, cōmaunded me to teach you, that ye might do them in the lande whither ye go to possesse it.

That thou mightest feare the Lord thy God, and kēpe all his ordinaunces, and his commaundementes which I commaunde thee,

thée, thou, and thy sonne, and thy Sonnes sonne all the dayes of thy life.

Thou shalt loue the Lord thy God with all thine heart, and withal thy Soule, and with all thy might.

And these wordes whiche I commaund this day, shalbe in thine heart.

Cursed be hée that continueth not in all the wordes of this lawe, to doo them. Deu. 27 26.

Thinke not that I am come to destroy the Lawe or the Prophets: I am not come to destroy them, but to fulfill them. Mat. 5 17.

Ye haue harde that it was sayde vnto them of the old time, Thou shalt not kyll, for whosoeuer killeth, shalbe culpable of iudgment.

But I say vnto you, Whosoeuer is angry with his Brother vnaduisedly, shal be culpable of iudgement.

Ye haue hearde that it was sayde to them of olde time, Thou shalt not commit adulterye

But I say vnto you. That whosoeuer loketh on a woman to lust after her, hath commited adulterye with her already in his heart. &c.

Why tempt ye God, to laye a yoke on the Disciples neckes, whiche neyther our Fathers, nor we were able to beare? Actes. 15 10

Rom. 7 23 I see another Lawe in my members, rebelling against the Lawe of my mind, and leading me captiue vnto the lawe of sinne, which is in my members.

O wretched man that I am, who shal deliuer me from the body of this death?

I thanke God, through Iesus Christ our Lorde. &c.

Rom. 8. 3 For (that was impossible to the lawe, in as muche as it was weake, because of the flesche) God sending his owne sonne in the similitude of sinneful flesh, and for sinne condemned sinne in the flesche.

1 Cor. 2. 14 The naturall man perceiueth not the thinges of the Spirite of GOD, for they are foolishnesse vnto him: neyther can he knowe them, because they are Spiritualy discerned.

Iam 2. 10 Whosoeuer shal kepe the whole law, and yet faile in one poynt, he is guilty of al.

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Augustine in his boke of grace & freewyll, the 4. Cap.

¶ The Doctours.

THe pelagians thinke them selues cunning men, when they saye, God woulde not commaunde that thing, that he knoweth a man is not able to do. And who is there that knoweth not this? but therefore God commaundeth vs to do some thinges that we are not able to do, that we maye vnderstand, what we ought to

to craue of him.

Set not thy face against Heauen, to mocke fooles eares with these wordes, be, and can be. For, who will graunt you, that a man can doo that thing, that no man euer was able to doo?

In his boke against the Pelagians.

Mayde, it is possible that a man maye bee without sinne, if he want not will, the power of God assisting him: and yet I said that besides only Christ, in whom al men shal be quickned to lyfe, there was neuer man, nor neuer shalbe, who being in this life, shall haue this perfection.

In his boke of the spirit and the letter. cap. 1.

The vertue that is now in a iust man, so farre forth is called perfect, that it pertaineth to the perfection thereof, both in truth to knowe, and in humilitie to confesse, that it is vnperfect

In his 3 boke and 7. chap. to Bonifacius.

To this purpose was the lawe giuen, that of great, it might make the little, that it might shewe vnto thee, that thou hast no strength of thy selfe to doo the law, And so being needie, vnworthie, and poore, might flee vnto grace, and crie: Haue mercye on me, O God, for I am weake.

Vpon the 118 psalme.

Al the commaundementes of God are accounted to bee done, when that thing that is done, is forgiuen.

In his 1. boke of retractions. 19 Cap.

He hath much profited in this life, that by

by his profitting, hath learned howe farre he is from the perfection of righteousnes.

Our very righteousnesse it selfe is so great in this life, that it standeth rather in forgiuenesse of our sinnes, then in perfection of righteousnesse.

It is vnpossible that the lawe should be fulfilled by flesh.

When from this Pilgrimage (wherein wee presently walke through fayth) wee shal come to that thing (which yet vnseene) wee hope for, and awaite through patience: without all doubte our loue shal not onely exceede that which we possesse here, but also be farre aboue that which we desire, or vnderstande: for there remayneth nothing in vs that can be aded vnto all. For if any thing should bee lefte out, then can it not bee all: therefore concerning this shall the first precept of righteousnes be, wherin we are cõmaunded to loue God with al the heart, with all the Sowle, and with al the minde: whereunto followeth another concerning loue towardes our neighbour, which wee shal fulfil in that life when wee shal see God face to face. But for this cause is it nowe also commaunded vs, that wee shoulde bee admonished what to aske in faith, whither to adresse our hope, and

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In his boke of the spirit & letter .36 chap.
In his 19 boke, & 27. chap. of the citie of god.
Augustine against the 2. epistles of pelagius. cap. 2. & 3.
In his boke of the spirit and the letter cap. 36

in forgetting the thinges which are behind vs, vnto what thinges that bee before vs wee ought to direct our selues.

The Lorde hath geuen a iust Lawe to vniust menne, to make manifest their sinnes, and not to take them away. For it taketh not away sinnes, but by grace of faith. &c. In his preface to the Galath.

There are diuersities of gifts, who euer attained to all of them? there are many sciences, as Grammer, Rethorick, Logik. &c. who is he, be he neuer so excellent of wit, that can bee a perfect Gramarian, and perfect Logitian, a perfect Rhetortian, a perfect Lawier, a perfect Phisition: there are fewe which attaine one, but both no man can. Hierome in his booke against the Pelagians.

Howe is the Gospel lighter than the law seeing that murther is condempned in the lawe, and anger is condemned in the Gospell? Howe is the grace of the Gospell easier, seeing that in the Lawe, adultery, and in the Gospell, concupiscence is punished? Many thinges are commaunded in the Law, which the Apostle sheweth most plainly, that they cannot be accomplished. In the lawe, workes are required, which whosoeuer doth, shall liue in them. In the gospel the wil is required, which although it Hierome vpon the 18 of Math.

it haue not the effect, yet it leeseth not the reward.

All the commaundementes of Christ are sayde to be easy: for the retribution that shalbe after this lyfe, are sayd to be easy, notwithstanding, duringe this short time of our lyfe, are very heauy.

To fulfill the whole law it is impossible, (for flesh and blood to doo.)

Ye saye, Gods commaundementes bee easie: & yet ye are not able to shewe vs no man, that euer fulfilled them altogether: What then do we thinke, or what ought we to thinke, that be not perfect, we ought to confesse, that we are vnperfect, and that we haue not yet gotten, nor taken, that is required. This is the true wisedome of man, to knowe himselfe to bee vnperfect. And, as I might saye, the perfection of all iust men liuing, in the flesh is vnperfect.

Neither was it hidden from the commaunder, that the waight of the cõmaundement dyd exceede the abilitie of menne, but he iudgeth it for this cause profitable, that it should warne them of his sufficiencie, and that they might also knowe vnto what ende of righteousnesse they ought to apply their force. Wherefore in comaunding impossible thinges, hee made not men

transl-

+ Theophilact vpõ the 11 of Math. Thomas of Aquin, vpon the 3. to the Galath. Hierome to Ctesiphontus against the Pelag. In the 1. boke against the Pelagians.

Bernarde vpõ the canticles, the 35 Sermon.

transgressours, but humble, that euerie mouth might be stopped, and that all the world might be in daunger vnto God, because, by workes no flesh shalbe iustified in his sight. For when we receyue ỳ commaundement, and feele our lacke, we shal crie vnto heauen, and God wil haue mercie vpon vs, & we shall know in that day, that he hath saued vs, according to his owne mercy, and not for the righteousnes of workes, which we haue wrought.

Note the parable for remembrannce, and the conclusion for your learning: if in keeping all the commaundements we be vnprofitable, and haue nothing to be prouded off, what shall we thinke of our selues, which do not kepe all, which be guilty in many of them? what (I say) shal we think of our selues, when none of vs all can say, I haue done that I ought, vnlesse any be priuiledged from saying: Forgiue vs our trespasses. Wherefore, where it is sayd, when ye haue done all thinges, it is not therfore sayd, as though they could do all things: but for this cause, ỳ though they could do all things, and though they could haue the merites of such, as performe all the commaundementes, they must acknowledge them selues vnprofitable seruaunts:

Thomas de Vio, alijs, Cardinall Caietan.

naunts: that by a much stroger argument they might acknowledge themselues lesse then vnpossible, that is, debtors, & guiltie of many things, which they ought, and are bound to do.

Chap. 7.

¶ All sortes of people ought to knowe and reade the Scriptures.

Deut. 6. 6. THese wordes which I commaund the this daye, shall be in thine heart.

7. And thou shalt rehearse them continually vnto thy children, & thou shalt talke of them when thou tariest in thy house, and as thou walkest by the way, & when thou liest downe, and when thou risest vp.

8. And thou shalt binde them for a sygne vpō thy hand, and they shalbe as frontlets betwene thine eyes.

9. And thou shalt write them vppon the postes of thine house, and vpon the gates.

Num. 11. 29 But Moses sayd vnto him: Enuiest thou him for my sake? yea, would God that all the Lordes people were Prophetes, and that the Lord would put his spirite vpon them.

Iosua. 1. 8 Let not the Booke of the lawe depart out of thy mouth, but meditate therin day and

and night, that thou maiest obserue and do according to all that is written therin. Psal. 1.2.

But his delight is in the Lawe of the Lorde, and in his lawe doth he meditate daye and night. Psal. 2.10

Bewise nowe therefore, O ye kinges: be learned ye iudges of the earth.

The Lawe of the Lorde is perfect, conuerting the soule. The testimonie of the Lorde is sure, and giueth wisedome vnto the simple. Psal. 19. 7.

The statutes of the Lord are right, and reioyce the hart. The commaundementes of the Lorde are pure, and giueth light vnto the eyes.

And more to be desired thē gold, yea, then much fine gold: swæter also then Honye, and the Hony combe.

Moreouer, by them is thy seruaunt made circumspect: and in kæping of them is great rewarde.

Wherwith shall a young man redresse his waye: in taking hæde thereto according to thy worde. Psal. 19, 9

I wyll delight in thy statutes: and I wil not forget thy worde.

Thy worde is a Lanterne vnto my fæte, and a light vnto my pathes.

Euery worde of God is pure: he is a Pro. 30 5.

shielde to those that trust in him.

Luke. 11. 52. Wo be to you enterpreters of the law, for ye haue taken away the Key of knowledge: ye enter not in your selues, & them that came in, ye forbad. Search the

Joh. 5. 39. Scriptures: for in them ye thinke to haue eternal life, and they are they which testifie of me.

Act. 17 11. These were also more noble men then they which were at Thessalonica, which receiued the worde with all readines, and searched the Scriptures daylye whether those thinges were so.

Act. 18. 24. And a certayne Iewe named Apollos, came to Ephesus, an eloquent man, mighty in the Scriptures.

Rom. 15. 4. Whatsoeuer thinges are written afore time, are written for our learning: that we through pacience, & comfort of the Scriptures, might haue hope.

Collos. 3. 16, Let the worde of Christe dwell in you plentifully, teachyng & admonishyng your selues. &.

1. Tim. 4. Till I come giue attendaunce to reading, to exhortation, and to doctrine.

2 Tim. 3. Thou haste knowen the holy Scriptures of a childe, whiche are able to make the wise vnto saluation through the faith whiche is in Christ Iesu.

If

For

For the whole Scripture is geuen by inspiration of God, and is profitable to teach, to improue, to correct, and to instruct in righteousnesse. 16.

And he sayde vnto me, Seale not the wordes of the prophecie of this booke: for the time is at hande. Reu 22. 10

¶ The doctours.

We may become like vnto God, as farforth as the weake nature of man can beare: But the likenesse cannot bee without knowledge, neither is knowledge without doctrine, and the beginning of doctrine is speach: & the partes of speache bee wordes and syllables. Basil in his boke of the holy ghoste 1. chap.

Origen in his 2. Hom. vpon Esaie.

Ambrose vpō the 118 psalme.

Would God we would all do according as it is written: Search the Scriptures.

The worde of God is the liuelye meate of our soules, with the which it is nourished, fed, & governed, neither is there anye thing elſ, that maketh a reasonable soule to liue, but the worde of God. cyrel against Iulianus, in his 7 boke.

Hierom. vpon the Epistle to the colloſe. the 3 chap. vpō these vvordes, Let the word of God dwell plentifully in you.

Yong men that vse to reade Gods worde afterward become most vertuous & godly. Here we are taught, that euen the laye men ought to haue the worde of God, not onely sufficiently, but also aboundantlye. and one to instruct and to warne an other,

Vpon the 133. Pſal.

Both marryed men, and Monkes, and wiues, commonly haue this contention among them ſelues, who may learne moſt ſcriptures.

vpon the 86 Pſalme,

The Lorde hath ſpoken by his Goſpel, not that a fewe ſhould vnderſtande hym: but that all.

All that euer wee ſpeake, we ought to proue it by the ſcriptures.

In his 3, boke and 4 chap. vpon the Epiſt to the Ephe.

Wee muſt reade the ſcripture, with all deligence, that as being good exchaungers, we maye knowe the lawfull coyne from the Copper.

Auguſtine in his 2, booke & 9, chap. of the chriſtian doctrine.

In all theſe bookes (of the ſcripture) they that feare God, & are tamed through goodlineſſe, do ſearch the wyll of God. The firſt note of which labour and trauell (as wee ſayde) is to knowe theſe bookes, & if as yet we can not vnderſtand them, yet let vs all by readyng of them get thē in memory, or not to be altogether ignorannt of them: Furthermore, thoſe things which be plainlye contained therin, whether they be preceptes of liuinge, or els of beleeuing, are earneſtlye and diligentlye to be ſearched: whiche, how manye the more euery man findeth, ſo much the more is he apte in his vnderſtanding.

In his boke

Get ye to the hilles of the ſcriptures, there

there be the pleasures of your hartes ther is no noysome, hurtful, or venemous thinges, no inconuenient thing, there be most plentifull pastures.

of pastours.

It is not sufficient, that ye heare the deuine Scriptures in the Church: But all in your houses, either reade them your selues, or els desire some others to reade them, and giue you diligent eare to it.

In his 55. sermon.

Heare me ye men of the worlde get ye the Bible, that most holsome remedy for the sayle: if ye will nothing els, yet at the least get the newe Testament, S. paules Epistles, and the Actes, that may be your continuall, and earnest teachers.

chrisost. vpon the colos. in his 9. homelie

Let one of you take in hande the holye Bible, and let him call his neighbours about him: and by the heauenly wordes, let him water and refresh both their mindes, and also his owne.

In Gene. in his 6. Hom.

Being at home, we maye both before, & after meat, take the holy bokes in hand, and therof receyue great profite, and minister spirituall foode vnto our soules.

In his 10 Home, vpon genesis.

Euen when we be at home, let vs bestowe our time in reading the scriptures.

In his 29. Home, vpon genesis.

Hearken not hereto only in the Church but also at home, let the Husbande with the wife: let the father with the child, talke

In his 2. Ho-

milie vppon Ihon, and in his 78. Homilie vppon Math. In his 49. Homily vppon Math.

together of these matters, and both to and fro, let them enquire, and giue their iudgementes. And would God they would begin this good custome.

Then let them that bee in Iewrie, flee into the mountains, that is to say: let them that bee in Christes profession, flee into the Scriptures. The scriptures of the Apostles, and Prophets, be the mountaines, &c. Our Lord knowing that there shoulde bee such confusion in the last dayes, therfore commaundeth that Christian men, that beleeue in Christ, willing to haue an assurance of the true faith, shoulde haue recourse to nothing els, but vnto the scriptures. Otherwise, if they haue regarde to any other thing, they shalbe offended & perish, not vnderstanding what is the true Churche, and by the meane whereof they shall fall into the abomination of desolation.

In his 3. Homily vpō Matheuve.

This is it, that as it were with a Pestilence, infecteth all thinges, that ye thinke the readyng of the scriptures, pertayneth onely vnto Monkes: whereas it is much more necessary for you then for them. It is more wickednesse to thinke Gods lawe to superfluous, then if ye shoulde neuer reade it: for these be the wordes that come

from

from the ſtudy of the Deuil.

We may commonly ſée that our doctrine is knowen, not onely of them that are the Doctours of the Church, and Paſtors of the people, but alſo euen of the Taylers, and Smithes, and Weauers, and of all Artificers: yea, and further alſo of women and that not only of them that be learned, but alſo of labouring women, and Sewſters, and ſeruantes, and handmaides. Neither onelye the Citezens, but alſo the countrie folkes, do very well vnderſtande the ſame. We may finde, yea, euē the very Ditchers, and Deluers, Cowheardes, and Gardiners, diſputing of the holye Trinitye, and of the creation of all thinges.

Theodoretus in his 5 booke of the nature of man.

I would not here, that anye man ſhoulde lay to my charge the offence of ignorāunce as though I enuied the people any Godly knowledge. I wiſhe them to haue all heauenly knowledge, and to be ignorāunt of nothing neceſſary to their Saluation: yea, euen with my verye heart I wiſh with Moyſes: O that al the people could prophecie, & were learned in Gods holy wordes and that the Lord would giue them his Spirite.

D, Harding, in the 3, article and 31, Deuiſion

Chap. .8.

That the scriptures are easy to be vnderstanded of simple people.

Exod.4 15. Wyll bée with thy mouth, and with his mouth: ¶ will teach you what ye ought to do.

Deut.30.11 This commaundement, which I commaunde thée this daye, is not hid from thée, neither is it farre of.

It is not in heauen, that thou shouldest say, who shall go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it.

Neither is it beyonde the sea, that thou shouldest say, who shall go ouer the sea for vs, and bring it vs, and cause vs to heare it that we may do it.

But the woorde is very néere vnto thée: euen in thy mouth and in thy heart for to

Psal.119 130. do it.

The enterannce into thy woords sheweth light: and giueth vnderstanding to the simple,

Psal.197. The lawe of the Lorde is perfect, conuerting the soule: the testimonie of the Lorde is sure, and geueth wisdome vnto the

the simple.

Knowledge is easy to him that wyll vnderstande. Pro, 14 6.

And all thy children shalbe taught of the Lord, & much peace shalbe to thy children. Esay, 54.

They shall all know mée, from the least of them, vnto the greatest of them (sayth the Lorde.) Iere, 31. 34.

And the Lord annswered mée, and sayd, Write the vision and make it plaine vpon the tables, that he may runne that readeth it Habac 2 2.

T[illegible]th shalbe filled with the knowled[illegible] the glory of the Lorde as the wa[illegible]ers couer the sea. Ie 17. 3. Col 1. 26 27. 2 pi 3. 18.

O father, I geue thée thankes, because thou haste hid these thinges from the wise and men of vnderstanding, and haste opened them vnto babes. Mat, 11 25. 27 2 pi 3. 18

It is geuen vnto you, to know the secreates of the kingdome of heauen, but to them it is not giuen. Mat 13. 11.

When he is come which is the spirit of trueth, he wyl leade you into all trueth: for he shall not speake of him selfe, but whatsoeuer he shall heare, shall he speake, and he wyll shew you the things to come. Joh, 16. 13

And it shall bée in the last dayes saith God, I wyll powre out of my spirite vpon all Actes. 2. 17

all flesh, and your sonnes, and your daughters shall prophecie, and your young men shall see visions, and your olde men shall dreame dreames.

1. Cor. 2. 9. And on my seruauntes, and on my handmaides, I will powre out of my spirite in those dayes, and they shall prophecie.

The thinges which eye hath not seene, neithere eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him.

1. Cor. 2. 10. But God hath reueled them vnto vs by his spirite: for the spirite searcheth all thinges, yea, the deape thinges of God.

Titus. 1. 3. Hee hath made his worde manifest in due time, through the preaching which is committed vnto me.

2. Pet. 1. 20. So that wee first knowe this, that no prophecie in the scriptures is of any priuat motion.

¶ The Doctours.

Ireneus in his. 3. booke & 21. chap. Tertullian against Praxeas.

THe scriptures are plaine, & without doubt fulnesse, and maye bee heard indifferently of all men.

The fewer places, must be expounded by the mo places.

Origen vpō the 15. chapter of Ex.

Marualle not, for the worde of God is called both flesh, and breade and milke, and herbes: and according to the mea-

sure

sure of the beléeuers, and possibilitie of the receiuers is diuerslye named.

odus, the 7. Homylie.

It maye bee sayde the scriptures are hearde, yet notwithstanding, if thou reade them, they shall do thée good. For the Lord Jesus Christ, if he finde vs occupyed in the scripture sand exercised in the study thereof, not onely vouchafeth him selfe to be refreshed and fed in vs, but also séeing suche a banquet prepared, bringeth with him his father vnto vs.

Origen in his 20. Homilie vppon Iosua.

I demaũde not, what these great learned Philosophers saye, but what they do, they are forsaken, & left alone in their scoles: beholde howe much more weight there is in faith, then in argumentes. They, with their profounde reasons, are daylye forsaken of their fellowes. These with their simple faith, goe forwarde and increase daily. Men beléeue not the learned Philosophers, they beleeue vnlearned fishers.

Ambrose in his i. booke & 5 chap. to Gratinus of faith.

The simple plaine faith of fishers, confoundeth the wordes of the learned Philosophers.

In his boke of the incarnatiõ of our Lord cap. 9. In his first boke and 3. chap. of faith.

It not pleased God by Logique to saue his people, The kingdome of God is in the simplicitie of faith, not in the contention of wordes.

These thinges haue I sayde, that wee lothe

loth not to heare and reade the ſcriptures, although wæ vnderſtand them not.

In his 26. treatiſe vpõ Math.

Euen they bæ ſaued that followe the letter, that is to ſay, the plaine ſtory of the Goſpel. For onely the ſimple ſtory is ſufficient vnto the ſaluation of the ſimple.

In his 4. Homilie vppon the cãticles

The wiſemen of this worlde, ſeing the walles of the Goſpell, to riſe vp without Grammer, and profounde knowledge in Philoſophie, ſay ſcornefully among themſelues, that all this by ſubtilie of ſpeach, and crafti ſhiftes, & Logicall arguments, may full eaſyly be ſhaken downe.

Hiarom vpon the 19. of Eſay. Vpon the 3. chapter Nahum.

It is the order of the Scripture, after heard thinges, to ioyne other thinges that be plaine.

At the comming of Meſsias, the people ſhalbe lifted vp, and ſhall prophecie, that before lay a ſlæpe vnder their Maſters: and they ſhall go vnto the mountaines of the ſcriptures: and there ſhallthey finde mountaynes, Moyſes, and Ioſua the ſonne of Nun: the mountaynes of the Prophetes, the mountaynes of the newe Teſtament, the Apoſtles and Euangeliſts. And when they ſhall flæ to ſuch mountaynes, and ſhalbe occupied in the reading thereof, if they finde not one to teach them, yet ſhall their endeuour and good will bæ allowed

lowed, for that they haue fledde vnto the mountaines.

The scriptures are easy to the slaue, to the husbandman, to the widdowe, to the childe, and to hym that may seeme to be verye simple of vnderstandyng.

chrisost. in his. 1. Hom. vpon Math.

It cannot possible bee, that he that with earnest study, and feruent desyre readeth the Scriptures, shoulde euermore be forsaken: for although wee want the instruction of man, yet GOD him selfe from aboue, entering into our hearts, lighteneth our minde: powreth his beames into our wittes, openeth things that were hidden: and becommeth vnto vs a Scolemaister of that wee know not: onely if wee wyll doo so much as lieth in vs.

In his 3. Hom. vpon Genesis.

The holy Scriptures expoundeth it selfe and suffereth not the reader to erre.

In his 12. Hom. vpon Genesis.

Neither hath the Scripture of God, any neede of mans wisedome: that it may bee vnderstanded, but the reuelation of the holy ghost: that the true meaning beinge sucked thereout, great aduantage maye growe to vs thereby.

Wee by our selues without a maister, shalbe able to vnderstande the thinges which are there entreated of. So that wee doo occupye our selues in these Epistles,

In his prefface to the Romaines.

day

daye and night, for we do not by the sharpnesse of wit and vnderstanding, pearse vnto all those thinges which wee vnderstand: for euen they also, which are of more dull wittes, doo by continuall study, attaine to hard thinges: Euen as the cogitations and sences of man, are most heard to bee knowen, yet not withstãding, our friends, whom we feruently loue, and with whom we are continuallye conuersant, do often times, euen by a becke, open vnto vs the cogitacions and sence, of their mindes, without any token of wordes and speache by them spoken. So shall it come to passe in these Epistles (of holy Scriptures) so that a man loue them, and bee continuallye conuersant in them he which asketh, receyueth: he which seketh, findeth vnto him that knocketh, it shalbe opened.

In his 8. Homilie vppon the Hebr.

The Manichies, and all hereseyes deceyue the simple. But if we haue the senses of our minds practized to discerne good and ill wee may be able to discerne them. But howe may our senses become practized? By the vse of the Scriptures, and often hearing.

In his 1 Homylie vpon Math

We neede no Sillogismes, or knowledge of Logique, to vnderstande gods worde: Husbandmen and old women do vnder-

stande

stande it.

Ye enlarge, and lay out with manye words, how hard a matter the knowledge of the Scripture is, and mete onely for a fewe learned men.

augustin in his 5 booke aganst Iulianus. rap. 1.

These phrases or maner of speach, wherin the Scriptures are written. &c. speketh without colour, as a familier friende vnto the heart, as well of the vnlearned as of the learned.

In his thirde Epistle to volusian.

The circumstance of the Scriptures is wont to geue light, and open the meaning.

In his 83 booke the 69. question.

Darcke places are to be expounded by more playne places, that is the surest way of declaring the scriptures, to expound one scripture by another.

Inh is thirde doke & 28. chapter of Christian doctrine.

Who so loueth the lawe of God, honoureth in it, euen that thinge that he vnderstandeth not.

Vppon the. 119. psalm

The Scripture of God is lyke an Apothecaries Shop, full of medeciens of sondrey sortes, that euerye man maye there choose a conueniēt remedie for his disease.

Basill vppon the 1 psalm

Onely to the children of the holye ghost all the holy scriptures are playne & cleare.

Epiphanius in his secōd booke.

Christ vnto the strong, is stronge meate: vnto the weake sorte, he is hearbes: and vnto infantes, he is milke.

Gregorie Nissenus in his boke af the life of Moyses.

In the worde of God is plentye, for the strong

stronge man to eate, there is enough for the childe to sucke: there is also milke to drinke, wherewith the tender infancie of the faithfull may be nourished: and strong meate, wherewith the lusty youth of them that be perfect, may receiue the spirituall increasementes of holy vertue.

Fulgentius in his sermon of the confessours.

Nothing can deceyue them that search the holy scriptures, for that is the candle wherby the thiefe is espied,

Theophilatus of Lazarus.

The scriptures is a flood, wherein the little Lambe may wade: and the great Elephant may swimme.

Gregory in his epist to Leander.

Cap. 9.

Ignorance of the scriptures is very daungerous.

The nations which thou hast remoued, and placed in the cities of Samaria, know not the maner of the God of the land: therefore he bath sent Lyons among them, and beholde they slea them, because they are ignoraunt of the God of the lande.

2. Ki. 17.

Psal 95. 10.

Fourty yéeres haue I contended with this generation, & sayde: they are a people that erre in heart, for they haue not knowē my wayes, wherefore I sware in my wrath,

wrath, saying: Surely they shall not enter into my rest.

Then shall they cal vppon mé. but I will not aunswere: they shall séeke mé earlye, but they shall not finde mé. Pro.1.28

Because they hated knowledge, and dyd not chose the feare of the Lorde. 29.

The Oxe knoweth his owner, and the Asse his maisters Cribbe. but Israell hath not knowne, my people hath not vnderstanded. Esay.1.3

A sinful nation, a people laden with iniquitie, a séede of the wicked, corrupt children: they haue forsaken the Lord. 4.

Therefore my people is gone into captiuitye: because they had no knowledge. Esay.5.13.

Wée haue erred from the waye of truth, and the sonne of vnderstanding rose vp against vs. Wisedo.5.6

Wée haue wearied our selues in the waye of wickednesse and destruction: But we haue not knowen the way of the Lord. 7.

Whereas they lined in great warres of ignorance: those so great plagues, called they peace. Wisd.14.21

In no wise speake against the worde of trueth: but bée ashamed of the lyes of thine owne ignorance. Eccle.4.25

They bée blinde leaders of the blinde: Mat.15.14

and if the blind leade the blinde, both shal fall into the ditch.

Mat.22,29 Ye are deceyued, not knowing the scriptures, nor the power of God.

John. 3.19 This is condemnation, that lyght is come into the worlde: and men loued darkenesse more then light.

John. 35 He that walketh in the darke, knoweth not whither he goeth.

Rom.1.28. For as they regarded not to know God, euen so God deliuered them vp vnto a reprobate minde: to doe those thinges which are not conuenient.

Rom.8.2 I beare them recorde, that they haue a zeale, but not according to knowledge.

3. For they being ignorant of the righteousnesse of God, and going about to stablishe their owne righteousnesse: haue not submitted them selues to the righteousnes of God.

1.Cor.8. If any man bée ignorant, let him be ignorant.

1.Cor.15. Some haue not the knowledge of God,

34. I speake this to your shame.

1.Cor.2.8. None of the Princes of this world hath knowē: for had they knowne it, they would not haue crucified the Lord of glory.

1.Thess.4. I woulde not brethren haue you ignoraunt, concerning them which are a slepe

13. that

that ye sorrowe not, euen as other whiche haue no hope.

The doctoures.

Saint Paule sayth, knowledg puffeth vp the minde, not, for that he founde fault with the knowledge of God, otherwise hee should first of al others, haue reproued him selfe. Irene. in his 2. boke, and 45. chapter

Unto the Deuils it is a torment aboue al tormentes, and a payne aboue all paynes if they see any man reading the worde of God, and with feruent study serching the knowledge of Gods Law, and the misteryes and secretes of the scriptures: herein standeth all the flame of the Deuiles: in this fyre they are tormented: for they are sealed and possessed of all them that remaine in ignorance. Origene in his 27. Hom vppon the booke of Nombers.

Consider in what daunger they bee that haue no care to reade the holy Scriptures for by the same scriptures only the Iudgment of this trial must be allowed. In his 2. boke and 16 chap. vppon the Rom.

Geuing them selues to sleepe, and slowthfulnesse, they think it sinne to reade the Scriptures: and such as doath daye and night are studious in the Lawe of GOD, they despise as prattlers, and vaine men. Hierom vpō chapter 1. to Titus.

It was not Lawful for any one of al the vpon the E-

pizaphe of paule.

Augustin in his 11. boke of the Citie of God, and 2. chapter.

In his. 105. Epistle to Sixtus.

Upo the 130 Psalme.

vpon the 33 psalme

In his 22 boke & 22. chap. of the cittie of God.

chrisost. in his 2. Hom. vpon Math.

sisters, to bee ignorant of the Psalmes, nor to passe ouer any daye, without learning some part of the scripture.

If ye haue, or knowe not, what waye to go: what shall it profite you to knowe whither to go?

Ignorance in them that would not vnderstande, without doubte is sinne: But in them that coulde not vnderstande, it is the punishment of sinne. Therefore neither of them both had good excuse: but eyther of them hath iust dampnation.

There be certaine men, that when they heare they must be hūble, abase thē selues, and wyll learne nothing, fearing that if they attaine to any knowledge, they shall be proude: and so they remaine styll onely in milke, but the scripture of God reproueth them.

There was in them the kingdome of ignorance: that is to saye, the kingdome of errour.

Ignorance is the horrible deapth, out of the whiche all errours doeth arise vp and spring forth.

Thou wylt say, I am no Monke, I haue wife & children, and charge of housholde, that is it, that as it were with a Pestilence infecteth altogeather, that ye thinke the

reading

reading of holy scriptures belongeth onelye vnto Monkes.

The fault is greater, and more grée uous, to thinke Gods Lawes is superfluons (and not néedeful for thee) then to be ignoraunt whether there be any such lawe, or no: for these wordes come euen from the perswasion of the Deuill.

This is the working of the Deuils inspiration, he would not suffer vs to see the treasure, least we should haue the ritches. Therefore he counselleth vs, that it vtterlye auaileth nothing to heare the Lawes of God: least vpon the hearing, he maye sée our doinges followe.

Thou wylt saye, I haue not read the scriptures: that is no excuse, but a sinne.

The reading of the scriptures is more necessary for you, then it is for Monkes.

Saint Paul saith, Let the worde of God dwell in you aboundanntly, but what wyll these fooles say here vnto. O, say they, blessed is the simple soule: and he that walketh simply, walketh surely. This is the ver y cause of all mischiefe, that in cases of necessitye, there bée not many able to alledge the scriptures. For a simple man, in that place may not bée takē for a foole, or a man that knoweth nothing, but for a man that

In his 17. Hom to the Hebrevves
In his ~~thirde~~ Homily vpō Mathevv
In his sixten Homily vpon Iohn ~~thirteen~~

meaneth no ill or worketh no fraude: for if it were to be taken so, it hadde beene in vaine for Christe to saye , Be ye wise as Serpentes.

In his 9 Homilie vpon the colos.

This is the cause of all euell, that the Scriptures are not known.

In his 3. sermon of Lazarus.

The reading of the scriptures is a great fence against sinne: and the ignoraunce of the Scriptures is a daungerous downfall and a great Dongeon. To know nothing of Gods Lawes, is the losse of saluation Ignoraunce hath brought in heresyes and viciouse life: Ignoraunce hath tourned all thinges vpsyde down.

In his 42. Homilie.

It is a great synne deare bretheren, to be ignoraunt of the holy scriptures.

In his preface to the Romanes.

Euen as if a man walke without this visible light, he muste nedes stumble in the Darck and so often tymes fall: So he which turneth not the eyes of his mynde to the light of the scriptures must needes of force sinne.

Gregorie in his 1 booke & 1. chapter of a Pastor.

Who so knoweth not the thinges that partaine vnto the Lord, be not knowne of the Lorde.

Augustin in his. 55. Sermõ of time,

If wee eyther reade not the Scriptures our selues, or bee not desyrous to heare others to reade thē, then are our medicines turned

Augustin de vbis dñe s mo 23.
Seith, the night ys put for
Ignoraunce.

turned into woundes: And then, where we might haue had remeedy, we shal haue iudgement.

*Ignoraunce is the mother of al errours. The ignoraunce of the scriptures: is the ignoraunce of Christ.

*In the counsel of Toleda in Spaine 4 Can. 24. In his 38 distinction, Si iuxta.

Chap. 10.

¶ The worde of God written in the Canon of the Bible, contayneth in it selfe fullye, all thinges needeful for our saluation.

THE Messias shall come, which is called Christ, whē hee is come, hee wyll tell vs all thinges. Joh. 4. xxv

Searche the scriptures, for in them ye thinke to haue eternal life: and they are they which testifye of me. John. 5. 39

All thinges that I haue heard of my father, haue I made knowne to you. Joh. xv. xv.

When he is come, which is the spirite of trueth, he wyl leade you into all trueth. John. 16. 13

Many other signes also dyd Jesus in Joh. 20. xxx.

the presence of his disciples, which are not written in this booke

31. xiii But these thinges are writen, that we myght beleeue that Jesus is the Christ, the sonne of God, & that in beleeuing, ye might haue life through his name.

Actes.1,1, I haue made the former treatise, O Theophilus, of all that Jesus began to do, and teach.

2. Untill the daye that he was taken vp, after that he through the holy ghost, had giuen commaundementes vnto the Apostles, whom he had chosen.

Act,20,27, I haue keept nothing backe, but haue shewed you all the counsell of God.

Act, 26,22, I obtayned help of God, and continue vnto this day, witnessing both to smal and great, saying none other thinges, then those which the Prophetes and Moyses did say should come.

Rom.1.16 I am not ashamed of the Gospell of Christ: for it is the power of God, vnto al-nation to euery one that beleeueth, to the Jewe first, and also to the Gentile.

Rom,15,4 Whatsoeuer thinges are writen afore-time, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope.

2,Tim,3.15 Thou haste knowen the holy scriptures

of

Deu 4 [illegible]

of a child, which are able to make the wyse vnto saluation, through the faith which is in Christ Jesu.

For, the whole scripture is giuen by in- 16.
spiratiō of God, and is profitable to teach, to improue, to correct, and to instruct in righteousnesse.

That the man of God may bée absolute, 17.
being made perfect vnto all good workes.

The preaching of the Crosse, is to them i. Cor. i. 18.
that perishe, foolishnesse: but vnto vs which are saued, it is the power of God.

Being borne a new, not of mortall séede, i. Pet. i. 23
but of immortal, by the word of God, who liueth and endureth for euer.

The word of the Lord endureth for euer, 35.
and this is the worde, which is preached among you.

The Prophecye came not in oulde time i. Pet. i. 21.
by the wyll of man: but holy men of God, spake as they were mooued by the holye ghost.

The worde of the Lorde is liuelye in ope- Hebr. 4. 12.
ration, and sharper then any two edged sworde, and entereth through, euen vnto the deuiding a sunder of the Soule, and the spirite, and of the ioynte, & the marye, and is a discerner of the thoughtes and intents of the heart.

The

The Doctours.

Athanasius against the Gentiles

THe holye scriptures, being inspired from God, are sufficient to all instructions of trueth.

Let vs which wyll haue any thing obserued of God, search no more but that which the Gospell doth giue vnto vs.

Hesychius in his 5 booke &. 16 chap. vppon Leuiticus.

For as much as thou denyest the thinges that bee written, what remaineth there, but that thou must allow the thinges that bee not written?

Hilla. in his 9 booke of the Trinitie

This verye worde, substaunce, is not plainely expressed, neither in the new, nor olde Testament, but the sceence and meaning of that worde is euery where.

Epiphanius in his thirde booke & 73 heresie.

Reade the holy Scriptures, wherein ye shall finde fullye what is to bee followed, and what to be auoided.

Augustin to the brethrē in the wyldernesse. In his 54 treatise vpō Iohn.

Not all thinges that the Lorde Jesus dyd, are written, as the same Euangelist witnesseth: for, the Lorde boath dyd and sayde many thinges that are not written, but things were chosen out to be written: which seemed sufficient for the salnation of the beleeuers.

In his 96 treatise vpō Iohn

For as muche as Christ him selfe hath not reuciled these thinges, which of vs wil saye, they bee these, or these? For who

is

is there, eyther so vaine, or so rashe, who, notwithstanding hee speaketh the trueth, to whome he lysteth, and what he lysteth, wyll affirme without any testimonye of the Scriptures, that these be the thinges that the Lord would not then open?

Howe muche lesse the aboundaunce of Golde, Siluer, and clothing, whiche that people brought with them forth of Egipt, is in comparison of the Ritches, which afterward they had at Hierusalem, which aboue all other, was shewed in King Salomon: so let all knowledge (which is gathered out of the Bookes of the Gentiles) be such, if it be compared to the knowledge of Gods scriptures. For whatsoeuer man learneth without them, if it bee euyll, there it is condempned: if it bee profitable, there it is founde. And seeing then euerye man shall finde all thinges there, whiche he hath profitablye learned other where: muche more aboundauntlye shall he finde those thinges there, which can no where at all else bee learned: but onely in the maruelous deepenesse, and wonderful humilitie of those scriptures. In his 4. booke of christian doctrine & last chapter

In these therefore which are euidentlye conteyned in the Scriptures, are founde all thinges which containe faith, maners In his 2. boke and 9. chapter of the same of bookes.

of lyuing, hope, and loue.

In his 198 epistle to Fortunatus.

Let vs seeke no further then is written of GOD our sauiour, lest a man woulde knowe more, then the Scriptures witnesse.

Chrisostom in his 4. Homily vpon Math.

Whatsoeuer is requyred for our saluation, is alreadye contayned in the holye Scriptures: he that is ignorant, shall finde there what he maye learne: he that is stubborne, and a sinner, maye finde there scourges of the iudgements to come, the which he maye feare: he that is troubled, may finde there the ioyes and promises of euerlasting life, through the beholding of the which, he may be stirred to good workes.

vpon the 2. to the Thess. 2. chapter

All thinges be plaine and cleare in the scriptures, and what thinges soeuer be needeful, be manifested there.

vpon the 2. to Timothi. the 3 chap. In his 89.

If there be any thing needefull to be knowne, or not to be knowne, we shall learne it by the Holye Scriptures: if we shall neede to reproue a falsehode, we shal fetche it from thence: if we be corrected, to be chastened, to be exhorted, or comforted: to be short, if ought lacke that ought to be taught or learned, we shall also learne it out of the same scriptures.

But why dyd not the Apostles write al

things?

thinges? Chiefly, becauſe of the multitude of them. Moreouer, they did conſider that hee, which would not beleeue theſe, would not beleeue more: but hee that beleeueth theſe, needeth no more to attaine faith. Homilie vpō the 20. chap. of Iohn.

In the worde of God is plentye for the ſtrong man to eate: there is inough for the Childe to ſucke, there is alſo mylke to drinke, wherewith the tender infancye of the faithfull may be nouriſhed, and ſtrong meate, wherewith the luſty youth of them that bee perfect, maye receaue the ſpirituall increaſement of holye vertue: There prouiſion is made for the Saluation of al men, whome the Lord doeth vouchſafe to ſaue: there is alſo that, which is meate for all eſtates. There wee learne the commaundementes, which wee ought to doe: there we knowe the rewardes which wee hope for. Fulgent. in his ſermon of the confeſſours.

Great is the multitude and nomber of the Lordes ſignes and miracles, but theſe which wee haue ſhewed, are ſufficient to make a full and perfecte Faith, to them which ſhall reade them attentiuelye: neyther am I to bee accuſed, If I haue not written al, for if euery one ſhould be conſidered, & none omitted, the world could not holde the nomber of bookes. We ſaye that the Cyrill vpon the 21. chap of Iohn in his 12. boke 98. chapter

the vertue of his wordes, is vttered hiperbollicallye, therefore all thinges are not written which he dyd, but those thinges which they that wrote, thought to bee sufficient, as well to good manners, as to doctrine: that wee shining with a right Faith, with good workes and vertues, maye come to the kingdome of heauen through Christ our Lord.

Like as in a marchauntes Ship, are caryed diuers thinges necessary for mannes lyfe: So in the scriptures are contayned al thinges nedefull to saluation.

Lyra, vppon the last cap. of the Pro.

Doubtlesse, the holy scriptures are able to instruct thee to saluation. For euerye scripture being inspired from God (that is to saye) spiritually vnderstanded, after the wyll of GOD, is profitable to teache them that be ignoraunt: to reproue (that is to saye) to conuince them that speake against the faith: to correct sinners, suche as denye not them selues to bee sinners: to instruct those that be yet rude and simple: to instruct (I say) in righteousnesse, that they maye bee made righteous, by putting awaye theyr instructions of infidelitie: that he maye be so taught, that as much as in the teacher lyeth, he that is taught, maye be the perfect man of God: so perfect, that he

Bruno vpon the seconde Epistle to Timoth.

hée maye bée instructed to doe euerye good worke.)

Chap. 11.

Nothing ought to bee put to, or taken away from the word of God.

YE shall put nothyng vnto the worde whiche I commaunde you, neyther shall yée take ought therefrom: that ye may kéepe the commaundementes of the Lorde your God, which I commaund you. Deut. 4. 2. 32

Whatsoeuer I commaunde you, take héede you doe it: thou shalt put nothing thereto, nor take ought therefrom. Deut. 12. 31.

Bée thou strong, and of a most valiaunt courage, that thou mayest obserue and do according to all the Lawe whiche Moyses my seruaunt hath commaunded thée: thou shalt not turne awaye from it, to the right hande, nor to the left, that thou maist prosper wheresoeuer thou goest. Iosua, 1. 7

Euerye worde of God is pure, hée is a shield to those that trust in him. Pro. 30. v.

Put noth[illegible] vnto his wordes, lest hée reproue thée: and thou be found a lyer. 6.

Teaching them to obserue all thinges what Math. 18 20.

Nothing ought to be put to, or whatsoeuer I haue commaunded you.

Gala.iij.xv Brethren, though it be a mans couenaunt, when it is confirmed, yet no man doth abrogate it, or addeth any thing thereto.

Reue,22.18 I protest vnto euerye man that heareth the wordes of the prophecye of this booke, if anye man shall adde vnto these thinges, God shall adde vnto him the plagues that are written in this booke.

19. And if any man shall diminisshe of the wordes of the booke of this prophecie, God shall take awaye his part out of the booke of life, and out of the holy Citie, and from those thinges whiche are written in this booke.

¶ The Doctours.

Cyprian in his 1 booke and 8 Epist. IT is aduouterous, it is wicked, it is abhominable, whatsoeuer is ordered by the rashnesse of man, that Gods order should be broken.

Ambrose in his 3 booke & 1 chapter of Virginity We iustlye doe condempne all newe thinges which Christ hath not taught: for Christ is the way to the faithfull. If therefore we our selues preache any thing that Christ hath not taught, iudge that detestable, and abhominable.

In his boke of paradise. By that which Eua added to the worde of God (thou shalt not touch, &c.) We doe

learne howe much this present lesson put- the 12. chap.
teth vs in remembrance that we ought to adde nothing to the worde of God: yea, though it be for a good purpose: For, if thou put to, or take away any thing, it appeareth to be a transgression of the commaundementes: for there ought nothing to be added, although it seeme good.

Neither (saith the Apostle) if they preach vpon the Epistle to the contrary: but if they preache any thing besides that, that we haue preached: that is, if they adde any thing to it at all, holde them accursed. Neyther doe I accept my selfe, if I put any thing besides that which was preached before. Gala. 1. chap.

We see therefore this is your drift, that all auctority of the Scriptures be removed, that eche man may be led by his owne phantasy, what he list either to allowe in the holy scriptures, or else to disalowe: that is to saye, that he submit not him selfe touching his faith, to the auctoritie of the Scriptures, but that he make the Scriptures subiect vnto him, not that he will allowe any thing, because it is written in that high auctority of the scriptures, but that he will think it well written, because he alloweth it. Aug. against Faustus in his thirty booke and 6. chap.

Sitting vppon the Chayre of Moyses Luke 4.

they teache the Law of God: therfore God teacheth by them. But if they will teache they? owne, beare them not, doe not after them: for truelye such men searche they? owne, but not those thinges which are Iesus Christes.

X treatise vpon Iohn.

Vpon the 28. psalm.

I maye sayne vnto you, and hastilye I shall bee no sure Steward, but a foolishe fabler. Behold, to sayne without the Gospell, is to fable.

Basil in his morals 14 ca.

Who so forbiddeth vs to doe that God commaundeth: or commaundeth vs to do that God forbiddeth, is accursed vnto all them that loue the Lorde.

X chrisost. of the vnperfect vvorke vpō Mat. 7. chapter.

Euerye Preacher is a seruaunt of the Lawe, which may neyther adde any thing aboue the Lawe of his owne minde, nor withdrawe any thing after his owne vnderstanding: but preache that thing onely that is had in the Lawe, as Salomon sayth Thou shalt adde nothing to the worde of God, nor take ought there from. Pro. 30. 6.

Deu. 4. 12. & 12. 32.

X In his firste Homily vpon Titus

Like as the Bedle cryeth openlye to all them that be in the Court, so do we preach openly: but on that condition that we adde nothing, but preache onely that thing that we haue heard, for the office of a Crier is to speake out those thinges that be committed vnto him, and not to adde, chaunge:

or

or take away any thing.

Al other thinges which they sæke oute, and inuent at theyr own pleasure, wythout the authoritie and Testimony of the Scripture (as though they were the traditions of the Apostles) the sword of God cutteth of. Vpon the first chap. of Aggeus.

If any thing bee brought vnto vs vnder the name of the holy Ghost, besides the Gospell, let vs not beleeue it. For, as Christ is the fulfilling of the Law and the Prophetes: So is the holy Ghost the fulfilling of the Gospell. In his boke of the holy ghost.

The Fruictes of a man is, the confession of his fayth and the workes of his conuersation. If thou therefore shalt see a Christian man, forthwith consider if his confession agree with the Scriptures, hee is a true Christian: but if not hee ys (as Christe sayde) false, for so John wrote in his Epistle of the Heretiques: sayde not, if any come vnto you, not hauyng the name of Christ, bidde hym GOD speede: but if any bring not this doctrine, &c. In his 9. homily vpō the 7. of Matth.

There be two offices of a Bishop, to learne the Scriptures of GOD: and by oft reading to digest the same, or else to teach the people but let him teach those Cirill in his 9 boke vpō Leuiticus

thinges which he hath learned of God, and not of his owne heart, or by mans vnderstanding: but those thinges which the holy Ghost teacheth.

Beda in the 1. epistle of Peter, and 5 chapiter

If any man speake, let him speake as the wordes of God, fearing least he say, or commaunde anye thing besides the wyll of god, or besides that which is manifestly commaunded in the holye Scriptures, and bee founde as a false witnesse of God, or a committer of Sacrilege, or a bringer in of any straunge thing from the Lordes Doctrine, or leaue out, or passe ouer any thing that pleaseth God, saying that Christ commaundeth the preachers of the trueth concerning them whome they had taught, saying: Teache them to keepe all thinges that I haue commaunded you: Yea, euen the same which hee had commaunded, and none other: and hee commaunded his preachers to commaund their hearers to keepe, not some of these, but all.

Chap. 12.

¶ The Scriptures are sufficient to debate and deside all doubtes and controuersies.

THy worde is a Lanterne vnto my fote: and a lyght vnto my pathes. Psal. 119. 105.

Hee sheweth his worde vnto Jacob: his statutes and ordinaunce vnto Israel. Psal. 147. 20.

Hee hath not dealt so with euery nation: neither haue they knowen his iudgements. 21.

The worde of GOD most high, is the fountayne of wisedome: and the euerlasting commaundements are an enterance vnto her. Wisd. 1. 21

If thou be the sonne of God, commaund that these stones be made bread. Matth. 4. 3

Hee aunswered and sayde, It is written: Man shall not liue by bread oneliye, but by euerye worde that proceadeth out of the mouth of God. 4. Deut. 8. 3.

It is written againe, Thou shalt not tempt the Lord thy God. Psal. 91. 11.

Auoide Sathan, for it is written: Thou shalt worship the Lorde thy God, and him onely shalt thou serue. 10.

Goe yee and learne what this is, I will haue mercy and not sacrifice: for I am not come Deut. 6. 13. and 10, 20. Matth. 4. 10. Osea. 6. 7

come to al the righteous, but sinners to repentaunce.

Matth.12.3 Haue ye not red what Dauid did, when he was an hungered, and they that were with him.

iiij. How he entered into the house of God,
1.Samu.21 and eate the shewe bread, whiche was not
vi. lawful for him to eat. &c.

v. Leuit.8.31. Haue ye not red in the Law, how on
Exo.29.33. the sabboth day, the Priest in the Temple
brake the Sabboth and are blameles?

Num.28.9 As Jonas was three days and three nights
Matth.xii. in the Whales belly: so shall the sonne of
xl. of man be three dais and three nights in the
Jonas.2.8 heart of the earth.

Matth.15,7 O hypocrits, Esayas prophesied wel of
8. you, saying: This people draweth neare vnto me with their mouth, and honoureth me with their lippes: but their heart is farre of from me.

Esai,29,12 The wicked generation, and adulterouse
Matth,16 4 seketh a signe, & there shall no sign be geuen it, but the sign of the Prophet Jonas.

Mat.22.31 And concerning the resurrection of the dead, Haue ye not read what is spoken vnto you of God saying.

32 I am the God of Abraham, and the God
Deute.3.9. of Isaac and the God of Iacob, God is not the God of the dead but of the liuing.

Maister

Maister, whiche is the great commaundement in the Lawe? Jesus sayde to him, Thou shalt loue the Lord thy God with al thine heart. &c. Deut. vi. 36. 37.

Then the Pharisées came and asked him, if it were lawfull for a man to put awaye his wife, and tempt him. Marke. x. 1

At the beginning of creation, God made them male and fœmale. vi.

For this cause shall man leaue his Father and Mother, and cleane to his Wife. Gene. i. 27 7

Ought not Christ to haue suffered these thinges, and to enter into his glory? Gene. 19. 4

And hœ began at Moyses, and at all the Prophetes, and interpreted vnto them in all the scriptures, the thinges which were written of him. 27.

They haue Moyses and the Prophetes: let them heare them. Luk. 16. 29

Is it written, My house is the house of prayer, but ye haue made it a den of Thœues. Luk. 19. 46 Jere. 7. 1

Is it not written in your lawe: I sayde ye are Gods. Joh. 10 34. Psal. 82. 6

But this is that, whiche was spoken by the Prophete Ioel. Acts 2. 16.

And it shalbe in the last dayes, sayeth God, I will powre out of my spirite vpon all fleshe. &c. Joel. 2. 28

To him giue al the Prophetes witnesse, Acts. 10. 43

Jere.31.34. Mica.7.18. that through his name, all that beleeue in him, shall receiue remission of sinnes.

Chapt.15.9 Acts.18.28 Romans.3.10 11. Psal.14.1. Rom.4.3. Gen.15.6. Rom.9.12. For mightily he confuted publikely the Iewes with great vehemency: shewing by the Scriptures, that Iesus was Christ. As it is written: There is none righteous, no not one. There is none that vnderstandeth: there is none that seeketh God, &c. For, what saith the Scripture? Abraham beleeued God: and it was counted to him for righteousnesse.

Gen.25.23. Malac.1.2 It was saide vnto her, The elder shall serue the younger. As it is written, I haue loued Iacob, and haue hated Esau.

Exod.33.19. For he sayeth to Moyses, I will haue mercie on him to whome I wil shewe mercye: and will haue compassion on him, on whome I will haue compassion.

2.Cor.10.4 The weapons of our warfare are not carnall, but mightye through God, to cast downe holdes.

5. Casting downe the imaginations, and euerye highe thing that is exalted against the knowledge of God: and bringing into captiuitie euerye thought, to the obedience of Christ.

1.Cor.11.23 For I haue receyued of the Lorde that

which

which I also haue deliuered vnto you, to wit. that the Lorde Iesus in the night he was betrayed, toke bread &c.

The whole Scripture is geuen by inspiration of God, and is profitable to teache, to improue, to correcte, and to instruct in righteousnesse. 2 Tim. 3. 16

The worde of God is liuely, and mighty in operation, and sharper then any two edged sworde, and entereth through, euen vnto the deuiding asonder of the soule and the spirite, and of the ioyntes and the marie, and is a discerner of the thoughtes and the intentes of the heart. Hebr. 4.

The Doctours.

The very doctrine of heretiques compared with the Apostles doctrine, by the diuersitie and contrariety that is betweene that, and the other, will some pronounce sentence of it selfe, that neither Apostle nor Apostolike man, was auctour of it. Tertullian of the prescription of heretiques.

The holye Scriptures will easily bewraie and confound the guiles and theeues of heretiques. In his boke of the trinitie.

Consider in what daunger they be that haue no care to reade the holy Scriptures. For by the same Scriptures onelye, the iudgement of this triall must be allowed. Origene in his x. booke and 15. ca. to the Romaines.

In his 1 Homely vpon Ieremy.

We must nædes cal to witnesse the holy scriptures: for our iudgements and expositions without those witnesses, they carye no crædite.

In his 25. Homily vpon Math

As what so euer Golde is without the Temple, is not sanctified, so whatsoeuer scence is without the holye Scripture, although vnto some it sæme wonderfull, yet it is not holye, because it is not contained in the scence of the Scripture.

athanasius, to Serapion that the holi ghost is noe creature.

Neuer mœue question hereof: but onelye learne of the holy Scriptures. For, the onelye prœfes that ye shal there finde, are sufficient (to proue the Godhead of the holye Ghost.)

Socrates in his first bok and 16. cha.

By opening and expounding the holye Scriprures, oftentimes wæ ouerthrowe them (that were the Arrian Heretiques.)

ciprian to Pompeius.

If we returne to the head, and beginning of our Lordes tradition, errour of man must nædes giue place.

Hilar. vpon the 65 psalm

This is the verye order of the Apostles doctrine in the Gospel, to preache God out of the lawe and the Prophetes.

In his 7. boke of the trinitie

In matters touching God, there is no speache lefte vnto men, but onely the word of GOD. All other aucthoritye bæ short, and narrowe, and darcke, and troublesome.

The

The sworde of Gods word is layde vppon the mountaynes that lift them selues vp against the knowledge of God. Hier. vppon the 1. chap. of Aggeus.

All that euer we speake, wee ought to prooue it by the Scriptures. Vpō the 98 Psalm.

Wee must read the Scriptures with al diligence, and must be occupied in the law of the Lord both day and nyght: that wee maye become perfect exchaungers, and be able rightly to discerne what monye is lawfull, and what is counterfect. In his 3 boke and 5. cha to the ephesiās

Thou that art a mayntayner of newe doctrine whatsoeuer thou be, I pray thee spare thy Romaine eares, spayre the faith that is cōmended by the Apostles mouth why goest thou about nowe after fowre hundred yeres to teach vs that faith which before we neuer knewe: Why bringest thou vs forth that thinges, that Peter and Paul neuer vttered: Euermore vntill this daye, the Christian world hath beene without this doctrine. To Pammacius

Neyther will I alledge the counsayl of Nice agaynst thee, neither shalt thou aledg the counsayl of Arimine against mee. By the Aucthoritie of the Scriptures let vs weigh matter with matter: cause with cause reason with reson. Augustin in his 3. booke and 14. chap against maximinus.

Haue away all those aucthorities, that either In the 3.

chap. of his boke of the vnitie of the church.

eyther of vs alleadgeth against the other, sauing suche onely as bee taken out of the heauenly canonicall Scriptures. But perhappes some wyll aske mee, Wherefore woulde ye haue all such other aucthorityes put away? I aunswere, because I woulde haue the holy Church to be proued, not by the Doctrines of men, but by the worde of God.

In his 1 boke &, 22, chap. of remission of sinnes.

Let vs yeelde and consent to the holye Scriptures, which can neither deceiue, nor bee deceiued.

In his 2. booke ~~& by the~~ against cresconius the gramarian. c. 7. 31.

According to those bookes of the Scriptures, wee iudge franklye of all other writinges, whether they bee of the faithfull, or of the vnfaithfull.

In his 96. treatise vppon Iohn

Whereas the Lorde him selfe hath not spoke, who of vs can say, it is this or that? or if he dare say so, how can he proue it?

In his boke of pastours the 14. chap

I require the voice of the Sheapheard: reade me this matter out of the prophets. reade mee out of the Psalmes: reade it out of the Lawe: reade it out of the Gospell: reade it out of the Apostles.

In his boke of nature & grace, the 61. chapter. Vpō the 93 psalme

I owe my consent without gainsaying: onely vnto the canonicall Scriptures.

I may faine vnto you, and hastely I shal bee no sure Steward: but a foolishe fabler. Beholde, to faine without the Gospell,

is

is to sable.

Yea, if they say that Christ hath appeared in the very true Church of God, yet beleeue them not, for this is no worthy or sufficient knowledge of my Godhead. By this he sheweth that out of the verye true Churches, oftentimes come foorth deceyuers. Therefore wee maye not beleeue, no not them, vnleese they speake & do such thinges as are agreeable to the Scriptures.

Christ. in the vnperfecte vvorke the 49. Homily

I beseeche you all, weigh not what this man, or that man thinketh: but touching al these thinges, search the Scriptures.

In his 3 Homily vpon the 2 to the cor.

Whosoeuer vseth not the holy Scriptures, but commeth in another waye that is not lawful, hee is not the Sheapheard of the flocke, he is the theefe.

In his 58 Hom. vpon Iohn.

The Euangelist and Apostles writings, and the sayinges of the olde Prophetes do clearely instruct vs, what iudgement wee ought to haue of the meaning and wyll of God.

Theodoret in his fyrst boke and 7. chapter

Therefore laying aside al contencions, out of those heauenly Oracles let vs seeke for the assoiling of our questions.

Sozomenius in the Tripertite historye, second booke and 5 chapter

Let vs take the resolution of our questions out of the wordes of the holye Ghost, in our disputations of godly matters, wee haue laide before vs, the Doctrine of the

Gos-

Gospel.

Ambrose to Gratianus the Emperour in 1. booke 7. chapiter.

Let our iudgement stand apart: and lette vs aske Saynt Paule the question.

We reioyce together, eche of vs in others behalf, for the fayth both of our Churches, & also of yours is agreeable both vnto the heauenly inspired scriptures and also to the tradition and exposition of our Fathers.

Eusebius in his 2. booke and 18. cap.

We know that these Godly fathers concluded this matter, by such wordes as the Euangelistes and Apostles haue vttered of our Lord.

Chap. 17.

The Church is knowen by the word of God.

Mat. 7. 24.

WHosoeuer heareth of me these wordes and doth, the same, I will liken him to a wise man which hath builded his house on a rocke.

Mat. 16. 13.

Whom do men say that I the sonne of man am.

14. And they sayd some say, John Baptiste, and some Elias, other Jeremyas, or on of the Prophetes.

15. He sayd vnto them, but whom do ye say that I am.

16. Then Simon Peter aunswered and sayd thou

Thou art Christ the son of the liuing God.

I say also to thee, Thou art Peter, and vpon this Rock I wil build my Church, and the Gates of hell shall not ouercome it. Mat. 16. 17.

To whome shall we goe? thou hast the wordes of eternall lyfe. Joh. 6. 68

He that is of God, heareth Gods wordes: ye therfore heare them not, because ye are not of God. Joh. 8. 47.

My sheepe heare my voyce, and I know them, and they follow me. Joh. 10. 17

Searche the Scriptures: for in them ye thinke to haue eternall lyfe, and they are they which testifie of me. John. 5. 39

And they continued in the Apostles doctrine, and fellowshippe, and breaking of breade and prayers. Acts. 2. 42

Faith is by hearing, and hearing by the worde of God. Rom. 10. 17

Other foundation can no man lay, then that which is layde, which is Iesus Christ. 1. Cor. 3. 11.

And if any man builde on this foundation, Golde, siluer, or precious stoanes, Timber, Haye, or Stubble. 12.

Euery mans worke shall be made manifest: for the daye shall declare it, because it shalbe reuealed by the fire: & the fire shal trie euery mans worke, of what sort it is. 13.

Husbandes loue your Wiues, euen as Ephe. 5. 25.

Christ

Christ loued the Church, and gaue him selfe for it.

26. That hée might sanctifie it, & cleanse it by the washing of water through the worde.

Tim. 3. 13. If I tarye long, thou mayst knowe yet, howe thou oughtest to behaue thy selfe in the house of God, which is the Piller and grounde of trueth.

The Doctours.

Ireneus in his 3 booke and 11. chap. Es 49. 20. 21. Jo 15. 26. 27.

THE Pyller and Futteresse of the Church, is the Gospel and the spirite of life.

In his third boke aud 2 chap.

Heretiques when they bée reproued by the Scriptures, they fall to the accusing of the Scriptures as though either they were not wel and perfect, or wanted aucthority, or were doubtfullye vttered: or that they that knowe not the tradicion, were neuer able by the scriptures to find out the truth.

Augustin in his booke of the vnitie of the churche 3 chapter.

There bée certaine bookes of our Lorde, vnto the aucthoritye whereof eche part agréeth, there let vs seke for the church, therby let vs trye and examine our matters.

In the 16 chap of the same booke

I will, ye shewe me the holy Church, not the decrées of men: but the worde of God.

Whether they haue the Churche, or no, let them shewe by thy Canonical bookes of the holye Scriptures, wée must knowe the Churche

Christus, agnitus est ab Ecclesia, non est agnitus a synagoga, Christo de Dauid (in mat. 90 5.) Ioan. Jo 10. 14.

Church of Christ, euen like as wée knowe Christ, which is the head of the Church, in the holy canonicall Scriptures.

The question or doubt is, where the Church should bee: what then shall wee do? Whether shall we séeke the Church in our owne words, or in the wordes of her head, which is our Lorde Jesus Christ? In my iudgement, wée ought rather to séeke the Church in his wordes: for that hee is the trueth, and best knoweth his owne body.

In the 2 chap. of the same booke.

Let vs not heare these wordes: this saye I, this sayest thou: but these wordes let vs heare, Thus sayeth the Lord: There let vs séeke the Churche: there let vs discusse our cause.

In the 3. cap of the same booke.

Whether of vs bée Schismatikes, wée, or you, aske you not me, I wyll not aske you: Let Christ be asked, that hee maye shewe vs his owne Church.

In his 2. booke & 85 cap against the letters of Persian.

The holy scriptures sheweth the Church, without any doubtfulnesse.

In his 1. bok and 23 cap against Cresc[illegible] the [illegible] [illegible]

When you shall sée the abhomination of desolation stand in the holy place, that is, when you shall sée vngodly heresie (which is the armye of Antichrist) stande in the holye places of the Church, in that time let them which are in Iurye, flee vnto the Hilles, that is, let them that be in christ[illegible]

[illegible] dome.

The Church is knowne
dome, resort vnto the Scriptures.
For lyke as the true Iewe is a Christi-
an (as the Apostle saith, he is not a Iewe
which is outward. &c.) In lyke maner, the
verye Iewry is Christianitye, the Hilles
are the Scriptures of the Apostles and
Prophets.
And why doth he commaund all christ-
ians at that time to resorte to the Script-
ures: For in this time, sence heresie hath
prouailed in the Church, there can be no o-
ther proofe of true christianity, neither can
there bee anye other refuge for Christian
men (wyllyng to knowe the trueth of the
right faith) but onely vnto the holy Script-
tures. Before time it was shewed by ma-
ny other meanes, whiche was the true
Churche of Christ, and whiche Gentilitie:
But now there is no other way to knowe
it. And why: For all those thinges whiche
pertaine to Christ indede, haue the Here-
tiques in their Schismes: lyke wise Chur-
ches: likewise the Scriptures of GOD:
likewise Bushoppes, and other orders of
Clarkes: and likewise Baptisme: and the
Sacrament of thankesgiuing, and to con-
clude: Christ him selfe.
Wherefore, he that wyll know which is
the true church of Christ, in this so great a
con-

confusion of thinges, being so like, howe shall he knowe it, but onely by the Scriptures?

It was also knowen which was the true Church of Christ, by theyr maners, when the conuersation of Christian men (eyther of all, or many) was holy, which was not amonge the heathen.

But nowe, Christian men are become like or worse then the Gentiles or Heretiques: yea, and ther is more continencie founde amongest them, then among Christians.

Ther fore, hee that will knowe whiche is the true Church of Christ, whereby shall hee knowit, but onely by the Scriptures?

The Lorde therefore knowing that so great a confusion of thinges shoulde come in the latter time, commaundeth that Christian men, that be wylling to knowe the right Faith, shoulde flee to none other thinges, but onelye to the Scriptures: for if they loke vpon any other thing but onelye the Scriptures: they will be offended and perishe, not perceyuing which is the true Church: And so to fall into the abhomination of desolation, which standeth in the holye places of the Church.

VVhat credite Doctors are of
¶ Chap. 14.

¶ VVhat credite Doctours and Counsels are of them selues, without the worde of God.

Deut. 13.1. IF there arise among you a Prophete, or a dreamer of dreames (and geue the a signe or wonder.

2. And the signe and wonder which he hath tolde the come to passe) saying: Let vs go after other gods, which thou hast not knowne, and let vs serue them.

3. Thou shalt not harken vnto the wordes of the Prophete, or vnto the dreamer of dreames.

Iere. 23.16. Heare not the wordes of the Prophetes that Prophecye vnto you, and teache you vanitye: they speake the vision of theyr owne heart, and not out of the mouth of the Lord.

28 Let him speake my wordes faythfully: what is Chaffe to the Wheate, sayth the Lord?

Ezechi. 13.2 Saye thou vnto them that Prophecy out of theyr heartes, heare the worde of the Lord.

3. Wo vnto the foolishe Prophetes, that follow theyr owne spirite, and haue seene nothing.

Who

Whosoeuer therefore shal breake one of these least commaundementes, and teach men so, he shalbe called the least in the kingdome of heauen. Math.5.19

In vaine they worshippe me, teaching for doctrines, mens precepts. Math.15.9.

Now this I saye, that euery one of you saith, I am Paules, I am Apollos, and I am Cephas, and I am Christes. 1.Cor.1.12

Is Christ deuided? Was Paule Crucified for you? Eyther were ye Baptized in the name of Paule? 13.

Let no man reioyce in men. 1.Cor.3.21.

Who is Paule then? And who is Apollos? but the ministers by whome ye beleeued, and as the Lorde gaue to euerye man. 1.Cor.3.5.

I haue planted, Apollos watered: but God gaue the increase. 6.

So then, neyther is he that planteth, any thing, neyther he that watereth: but God gaue the increase. 7.

I beseeche you brethren, marke them diligently which cause diuision and offences, contrary to the Doctrine which ye haue learned, auoyde them. Rom.16.17

Though that we, or an Angel from heauen, Preach vnto you otherwise then that which we haue Preached vnto you, let Gale.1.8.

him be accurſed.

Dearely beloued, beleeue not euery ſpirite, but trie the ſpirites whether they are of God: for many falſe prophetes are gone out into the worlde.

Whoſoeuer tranſgreſſeth, and abideth not in the Doctrine of Chriſt hath not God. Hee that continueth in the doctrine of Chriſt, hee hath both the Father and the Sonne.

If there come any vnto you & bring not this doctrine, receiue him not to houſe, neyther bid him God ſpeede.

For he that bideth him God ſpeede, is partaker of his euil dædes.

My brethren, haue not the Faith of our glorious Lorde Ieſus Chriſt, in reſpectof perſones.

For if there come into your company, a man with a Golde Ring, and in goodly apparel, and ther come in alſo a Poore men in vile rayment,

And ye haue reſpect to him that weareth the Gayclothing, and ſaye vnto him, Sit thou here in a good place, and ſay vnto the poore, Stand thou there: or ſit here vnder my ſoteſtole.

Are ye not partiall in your ſelues, and are become iudges of euill thoughtes?

The

AMong you, the right of GOD is wigbed by the iudgement of men.

It is not lawfull for vs to flatter our selues, with any thing of our iudgement & discrete, nor to chose that which any man hath brought in of his own head, we haue the patrone of the Apostles for vs, which toke nothing to bring in after they? owne pleasure, but faythfully assigned to the Nations, the doctrine that they had receyued of Christ.

Tertullian in Apologetico

In his boke of prescripcion against the hertiques.

Whosoeuer speaketh any thing more than is wrighten, although hee be worthy credite, although hee fast, although he kepe his virginitie, although hee doe miracles, although hee Prophecie, yet let him seme to thee a Wolfe in the flocke of cheepe.

Ignatius in his epist. to Hierome

After the Apostles of Christ, notwithstanding some men be holy, notwithstanding he be eloquent, yet he wanteth auctoritie.

Hier vppon the 86 psal.

I thinke that the auncient Father Origene, in respect of his learning, maye bee read sometimes, as Tertulian, Nouatus, Arnobius, Appolinarus, and sundrye other ecclesiasticall writers, aswel Grecks as Latines: that in them wee maye take the good, and flee the contrary.

In his secod Tome to Tranquillinum.

In his secõd Tome against Iouinian Basili magnus in a sermon that he made to the young men.

Truely, whersoeuer I expound not the Scriptures, but freely speake of my owne selfe: let any man that list reproue me.

We must be partakers of other mens sayinges, wholly after the manner of the Bees: for they flee not alike to al flowers: nor where they sitte: they croppe them quite away: But snatching so muche as shal suffice for their Honny making, take their leaue of the rest: Euenso we, yf wee be wise, hauing got of other so much as is sound, and agreeable to truth, will leape ouer the rest.

Ambr. in his boke of the incarnation of our Lord the 3 chap.

I would not ye should beleeue vs, but read the scriptures: I say not of my selfe, in the beginning was the worde: but I heare it, (I make it not) but I read it.

Augustin in his 2 booke of onelye baptisme.

We may argue, & doubt of the writings of any Bishoppe, whosoeuer he be: But we may not so doe of the holy Scriptures.

In his 111. Epistle vnto Fortunatianus.

We receiue not the disputations or writinges of any menne, be they neuer so catholique, or praise worthy, as we receiue the canonical scriptures: but that, sauing the reuerence due vnto them, wee maye well reproue or refuse some thinges in their writings, if it happen we finde they haue otherwise thought, then the trueth maye beare them. Such am I in the writinges

tinges of others: and such woulde I wishe others to be in mine.

I recken not, my brethren, that ye would haue vs so to reade your bookes, as if they were written by the Apostles, or Prophets.

In his 19 Epistle to Hierome

Other writers or Fathers I reade in this sort, that be their learning or holinesse neuer so great, I will not thinke it true, because they thought so: but because they are able to perswade me so, either by other canonicall writers, or else by some like reason.

Heare this the Lord saith: heare not this Donatus saith, Rogatus sayth, Vincentius saith, Hilarius saith, Ambrose sayth, Augustine saith, but harken to this the Lord sayth.

In his 48 Epistle.

In stede of all these learned Fathers, or rather aboue them all, Paul the Apostle commeth to my minde, to him I runne, to him I appeale, from all manner writers that thinke otherwise.

In his 19. Epistle.

In his second booke and 2. chap. against Cresconium.

The Iudges or Doctours of the Church, as being men, are often deceiued.

The verye generall counsels are often corrected, the former by the later, as often as by tryall and experience the thing is opened that before was shut.

In his second booke and 3. cap. against the Donatists. In his 12.

This kinde of writinges must be read,

not

booke and cap against Faustus.

not with necessitie to beléeue eche thing but with libertie to iudge eache thing.

In the 10 chap of his boke of the vnitie of the church.

We may not consent vnto the Bishops notwithstanding they bee catholique, if they iudge contrarye to the holy Canonicall Sriptures.

In the 3. boke and 6. cap against the letters of perilian,

Whether it be of Christ, or of his church or of anye thing else whatsoeuer parteyning eyther to our lyfe, or to our fayth, I will not saye, if I my selfe, but if an Angel from heauen shal teach vs otherwise then wée haue receyued in the bookes of ẏ law, and in the Gospel, holde him accursed.

vpō the 103 psalme,

They shall bring forth thy voyce from the middes of stoanes. If that I shoulde saye now vnto you, beléeue me, for Tully sayde this, Plato sayde this, Pithagoras sayde this: which of you woulde not mocke mée? For I shall bée a birde whiche bringeth not forth my voyce from the stone. What ought euery one of you saye vnto mée? If any man bring any glad tidinges besides that which ye haue receyued, accursed be hee. Wherefore speake yee to mee of Tully, plato, and Virgil? Thou haste before thee the stones of the mountaines, bring forth the voyce out from the middes of the stones, for Christ was the stone.

wud for this purpose dewet dist 9. Wée glosse e all fol 7. &c

We offer no wrong to S. Ciprian, when wee seuer any his letters or writinges from the Canonical aucthoritie of the holye Scriptures.

In his 2 boke and 29 chap against cresconius the Gramarian.

Be not bounde vnto my writinges, as vnto the canonical scriptures: But when thou shalt finde in the scriptures that whiche thou didst not beleeue, beleeue it without any doubting or delay: but when thou findest that in my writinges, which thou diddest not know certainly before, except thou shalt certainlye vnderstand it, do not stiffely affirme it.

In his proheme of his 3 booke of the trinitie.

There is extant with vs the aucthority of holy Scriptures, from the which our minde ought not to swarue, nor leauing the substantiall grounde of Gods worde, run headlong on the perils of our owne surmises, where wee haue neither sence of body to rule vs, nor apparãt reasons of trueth to direct vs.

In his 3 booke and 11 chap of the Trinity

It had beene great folly for Sainct paul hauing receyued his doctrine from God him selfe: afterwardes to conferre therof with men.

chrisostom vpon the 1 chap to the Galath.

I beseech yru all weigh not what this man, or that man thinketh: but touching all these thinges, search the Scriptures.

In his 3. Hom. vpon the 2 to the corinthi.

Wee maye not beleeue paul him selfe, if

In his 2 hom vpon the 2 epistle to timothi

if hee speake any thing of his owne, or of worldly reasons: But we must beleeue the Apostle, bearing about Christ speaking within him.

Clemens Alexandrinus in his oratiō to the people.

For as much as the word it selfe, is come to vs from heauen, we haue not now any more seeke vnto the doctrine of man.

Thomas of aquine in quodlibet 9 and last article.

We are not bound vppon the necessitye of saluation, to beleeue not onely the Doctours of the Church, as Hierome, or Augustine, but also, neither the Church it selfe.

Abbas panormitane, de electio cap significasti

We ought to giue more credite to one priuate layman, then to the whole counsel, and to the Pope, if he bring better auctority and more reason.

Gerſone

We ought rather beleeue the saying of any teacher, armed with the Canonicall scriptures, then the Popes determination. More credite is to bee ginen to a man that is singularlye learned in the Scriptures bringing forth catholique auctority, then to the generall counsels.

Picus Myrandula, in the questiō vvhether the Pope be aboue the counsell.

Naye, we ought to beleeue a simple plaine Husbandman, or a childe, or an olde woman, rather then the Pope, and a thousande Bishoppes, if the Pope and the Bishops speake against the Gospell, and the others with the Gospell.

Abbas vel

Pope Pius the second sayth, we are bound

to withstande any man in the face, bee it Peter, bee it Paul, if hee walke not to the trueth of the Gospell. pergensis. pagina 443.

Chap. 15.

¶ Faith onely iustifieth. Gene. 15. 6.

ABraham beleeued the Lorde, and hee counted that to him for righteousnesse.

The iust shall lyue by his faith. Haba. 2. 4.

Jesus turned him about, and seeing her, did say, Daughter bee of good comfort, thy faith hath made the whole. Math. 9. 21

Bee not afraide, beleeue only. Mark. 5. 36

And hee sayde to the woman, Thy faith hath saued thee, goe in peace. Luke. 7. 50

To him geue all the Prophetes witnesse, that through his name, all that beleeue in him, shall receyue remission of sinnes. Acts. 10. 43.

And put no difference betweene vs, and them, after that by faith hee had purified their hearts. Acts. 15. 9.

There is no difference: for all haue sinned, and are depriued of the glory of God. Rom. 3. 23.

And are iustified freelye by his grace, through the redemption that is in Christ Jesus. 24.

Therefore wee conclude that a man is iusti- 28.

iustified by faith, without the workes of the Lawe.

Chap. 4. 5. But to him that worketh not, but beleeueth in him that iustifieth the vngodly his faith is counted for righteousnesse.

Chap 5. 1. Wee being iustified by faith, wee haue peace toward God through Jesus Christ.

Gala. 2. 16. Know that a man is not iustified by the workes of the law, but by the faith of Jesus Christ: euē we I say, haue beleued in Jesus Christ, that we might be iustified by the faith of Jesus Christ, and not by the workes of the lawe, because that by the workes of the lawe, no flesh shalbe iustified.

vo 3. 20

v 2. 21. ii. If righteousnesse be by the lawe, then Christ dyed without a cause. vo 6. 14.

Ca 4 5 e 5. 18.

Chap 3. ii. And that no man is iustified by the law, in the sight of God, it is euident: for the iust shal liue by faith.

22 The scripture hath included all vnder sinne, that the promise by the faith of Jesus Christ, should be giuen to them that beleeue.

Chap. 5 6. For in Jesus Christ neither circumcisiō auayleth anye thing, neither vncircumcision, but faith, which worketh by loue.

Ephe. 2. 8. By grace, are ye saued through faith, & that not of your selues: it is ẏ gift of God.

mr 9. 23.
m 17. 20.
pl 4. 13.
p 17. 15.

The

¶ The Doctours.

PAul by these wordes: VVe suppose therfore that man is iustified by faith without the workes of the lawe, affirmeth that the iustification: solam fidei, of faith onely, is sufficient, so that any man beleuing onely, can be iustified, although no maner of worke hath beene fulfilled or done by him. And if we require an example, who was iustified (sola fide) by faith onely without workes, I suppose that the same thiefe doth suffice who whē he was crucified with Christ, did crie vnto him from the crosse: Lorde Jesu, remember me when thou cōmest into thy kingdome. Neither any other good worke of his is described or set forth vnto vs in the Gospels. But for (hac sola fide) this faith onelye. Jesus sayde vnto him: Verily I saye vnto thee, This day thou shalt be with me in Paradise.

Origine in his 3 booke and 3 chap to the Rom.

This thiefe then was iustified by faith without the workes of the lawe. For the Lord did not vpon this require what hee had wrought before, neyther did hee looke what worke he shoulde doe after he did beleeue, but being ready to enter in Paradise, hee toke him for his wayting man be-

being iustified by that confession onely.

Hesichius in his 4. booke and 14 chap vppon Leuiti.

The grace of God is geuen onelye of mercy and fauour: and is imbraced and receaued (sola fide) by onely faith.

Hierome vpon the x. chap. to the Romanes

They not knowing that God iustifieth (sola fide) by faith onely, and suppose them selues to be iust by the workes of the law, which they neuer obserued, they would not submit them selues vnto the remission of sinnes, least they should seeme to haue beene sinners.

Hillarye in the 9. canon vppon the 8 of Math.

It moueth the Scribes that sinne was forgiuen by man, for they dyd onelye beholde man in Christ Iesu, and that to bee forgeuen of him, which the Lawe coulde not release (fides enim sola iustificat) for faith onely iustifieth.

Basile in his homilie of humilitye

That at length is a perfect and sounde reioysing in God, when a man doeth not bragge or boast of his owne righteousnesse, he is iustified (sola fide) by faith onelye in Christ.

Ambr. vpon the Rom. chapter 3.

They were iustified freelye: for they working nothing, nor making any recompence, they were iustified (sola fide) by faith onely by the gift of God.

[illegible] faith that it was decreed of God that [illegible] Lawe being at an ende, the grace of [illegible] would require (solam fidē) faith alone, [illegible] or

or faith onely vnto saluation.

He doth strengthen or fence this, by the example of the Prophete, hée sayth that the same man hath blessedfulnesse: or that blessedfulnesse pertained and belongeth to that mã, vnto whom God imputeth righteousnesse without workes: hée calleth them blessed vnto whom God hath made this decrée, that without labour, and without any obseruation, they should (sola fide) by faith onely be iustified before God.

(Sola fide) faith only is layd or appointed vnto saluation.

In the 9 chapter of the Roma.

It is méete that man attaine saluation onelye in the name of the Lorde the Creatour, namely by faith, because (sola fides posita est ad salutem) that faith onely is the meane to saluation. All new Mones, Sabboth, Circumcision, difference of meates, offering of Beastes set apart.

Ambrose vpon the 4 to the Rom.

Because sinne beganne to bée increased by the crafte of the aduersarye, that man through the restrainte might bée founde more guiltye, God his mercifull goodnesse alwaies carefull for man, that, that which without Lawe was transgressed, might in ẏ law be blotted out, decréed this. Namely (vt solam fidem poneret) to appoint Faith onely to be the meane, whereby he woulde

Vpon the 11 to the Romanes.

nõ potest vrdere Deo, nisi qui facit aliquid dignum deo. Chrysostom in his Imperfect worke

extinguishe the sinne of al men, that seing no hope was left to any man in the Law, they might by the mercy of God be saued.

In Christ Jesu, is grace geuen: for as much as this with god is decreed, that who so beleeueth in Christ, is saued (sola fide) by faith onely without worke, receiuing freelye forgiuenesse of sinnes.

vpon the 1. cor 1 chapt.

Abraham was iustifyed by faith without workes, it is to be vnderstanded of the workes that did go before. For he was not righteous through the worcke whiche he had done before, (sed sola fide) but by faith onely.

Augustin in the 83 questions, question 76

Chrisost. in his 7 Homily vpon the Romanes.

He sheweth the vertue and power of God, howe that he dyd not onely saue, but also iustifye, vsing no workes vnto it, but requiring (fidem tantum) faith onelye.

In his Hom. vpon the 3. chap. to the Galath.

They sayd, whoso staieth him selfe (sola fide) by faith onelye, is accursed: contrarywise Saint Paul prooueth, who so stayeth him selfe (sola fide) by faith only, is blessed.

chrisost. vpon the 4 chap to the Roma the 8 Sermon

That a man destitute of workes, should be iustified by Faith, That peradventure maye seeme to be well: but that a man beautifyed with vertue and good workes, should neuertheless by them not be iustified (sed sola fide) but by faith onely: truely this is wonderfull.

Who

Who coulde hardlye belœue that enemies, that Sinners, that such as were not iustified in the Lawe, nor by workes, that they by and by haue (ex fide sola) by Faith onely obteined the chœfe merit? It sœmed to the Iewes an incrœdible thing, that a man whiche had spent all his former life vainely, and disorderlye, hauing passed the same in wicked workes, that afterwards he should be sayde to be saued (sola fide) by faith onely.

In his 4 Hom vppon the first to Tim 1 chap.

Faith is to be alledged before workes: I cannot proue him to haue bœn aliue which worketh ẏ workes of righteousnesse without faith: but I can shewe a faithfull man without workes to haue both bœn aliue, & attained the kingdom of heauen. No man hath had life without faith, but the Thœfe did onely belœue, and he by the most merciful God is iustified. And say not vnto me here that hœ wanted time wherein to liue righteously, and do good workes. I will not contende thereabout, but this one thing I affirme (quod sola fides per se saluum fecerit) that faith onely alone did saue him.

In his sermon of faith and the Lawe

Theodoretus in his 7 boke of the nature of man.

Not by any workes of ours, but (per solam fidem) by onely faith we haue gotten the misticall good-thinges.

Etasin vpon the 3 of Ion.

(Sola fides) onely Faith purifieth the hearts,

heartes and maketh them méete to receiue the secréetes and priuities of heauenlye Philosophy.

Theophilacte vppon the 3 Chap. to the Gala

Because no man is iustefyed by the Law &c, Nowe he doth playnly shew that (fidem ipsam vel solam) fayth it selfe, yea, euen aloane hath power to iustefy.

a Bernarde vpō the canticles, in the 22 sermon

a He that is iustefyed, (per solam fidem) by fayth only, shall haue peace with God

b Lyra vpon the 3 to the Galathu.

b The righteouse shall liue by fayth, by which it appeareth that righteousenesse is (ex sola fide) by fayth only.

c Iacobus faber in his i booke of cōmentaries vpon the 3 to the Rom

c And who knoweth not that the théefe was iustified (*sola fide*) by faith only.

¶ Chap 16.

¶ Against mens merites & righteousenesse.

Deut. 9. 4.

SAy not thou in thy hearte (after that the lord thy God hath cast them oute before thée) saying, for my righteousenesse the Lord hath brought me in to possesse this land.

5. For thou enterest not to inherite theyr land for thy righteousnesse, or for thy vpright heart: but for the wickednesse of those nations, the Lord thy God doth caste them out before thée.

If he would dispute with him, he could not answere him one thing of a thousande Job.9.3.

If I would iustefy my selfe, mine owne mouth shall condemne me: if I would be perfect, he shall iudge me wicked. 20.

We haue all been as an vncleane thing & all our righteousenesse is as filthy clouts Esay.64.6

Likewise ye when ye haue done all those thinges which are commanded you, say we are vnprofitable seruauntes: we haue done that which was our duety to do. Luke.17.10

There is none righteous: no not one. Rom.3.10.

There is none that doth good no not on. 11.

By the workes of the Law shal no flesh be iustefyed in his sight. 20.

If Abraham were iustefied by workes he hath wherein to reioyce but not with God Rom.4.2.

The wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord. Rom.6.23.

They being ignorant of the righteousnes of God, and going about to stablishe their owne righteousnesse haue not submitted them selues to the righteousnesse of God. Rom.10.3

Euenso then at this present time is there a remnant through the election of grace. Rom.11.5.

And if it be of grace, it is now no more of workes, or else were grace no more grace: but if it be of workes it is no more 6

grace: or els were worke no more worke.

35. Who hath geuen to him first, and he shal be recompensed?

36. For of him, and through him, and for him, are al thinges, to him bee glory for euer. Amen.

1.Cor.4.4. I knowe nothing by my selfe, yet I am not thereby iustifyed: but he that iudgeth mee is the Lorde.

7. Who seperateth thee? And what hast thou, that thou hast not receiued: if thou hast receyued it, why reioycest thou, as though thou hadd est not receiued it?

Ephe.2.8. By grace are ye saued through faith, and that not of your selues: it is the gift of god.

9. Not of workes, lest any man should boast him selfe.

2.Tim.1.9. Who hath saued vs, & called vs with an holy calling, not according to our workes: but according to his owne purpose & grace, whiche was giuen to vs through Iesus Christ, before the world was.

Titus.3.5. Not by the workes of righteousnesse which wee had done: but according to his mercye, he saued vs by the washing of the new birth, & the renewing of the holy ghost

7. That wee being iustified by his grace, should bee made heyres according to the hope of eternall life.

En-

(Enter not into iudgement with thy seruaunt: for in thy sight shal none that liueth bee iustified. Psal.143.2.

Herein is loue, not that wee loued God: but that he loued vs, and sent his sonne to bee a reconsiliation for our sinnes. 1.Joh.4.10

Wee loue him because he loued vs first. 19:

I wyl giue to him that is a thirst, of the Well of the water of life freely. Reuel.21.6:

The Doctours.

I Doo scarcelye beleeue that there can bee any worke, that may of duety require a reward. Origene in his 4. booke and 4 chapt In his 8 treatise vpō Mathevv

Saye ye that ye bee vnprofitable seruauntes. For notwithstanding wee haue done al thinges that are commaunded, yet haue wee done no good thing, for if our doinges were good in deede, then were we not vnprofitable: But any good deede of ours is called good, not rightlye, or duelye, but by abuse of speache.

As it can not be vnderstanded that wee be, that which we nowe be, for the hyre of our owne worcke: but that we be, is euidentlye the gift of God, and the fauour of the Creatour, which would haue vs to be, euen so, although we maie receiue the inheritaunce of the promise of God. It commeth of the fauour of God, not being the Origine vp on the 4. to the Roma.

byde of any duety or worke.

In his 9 booke and 11. cha. vpon the Roma.

For as much as all men are shut vp and closed vnder sinne, nowe the saluation of man standeth not in mans merites: but in Gods mercies.

Basil vppon the 32 psal.

Hee that trusteth not to his owne godnesse: nor hopeth to bee iustified by his workes, hath the onely hope of his saluation in the mercies of God.

X Vppon the 4 psalme

No man can be found pure & cleane from all filth, no though he be but one day olde.

In his boke of humility

This is our full and perfect reioysing in God, when wee acknowledge that we are voyde of any our owne righteousnesse, and are iustified by onely faith in Christ. Ro 11.40

Hilary vpon the 118 psal.

If we fast once, wee thinke wee haue satisfied: if out of the Barnes of our household store, we giue somewhat to the poore, wee beleeue we haue fulfilled the measure of righteousnesse. But the Prophete hopeth all of God: and trusteth all of his mercy.

X Hiero. vpon the 64 chap. of Esay

If we beholde our owne merites, wee must be driuen to desperation.

Vpon the 3 chapter to the Ephesians

In Christ Iesu our Lorde, in whome we haue boldnesse and liberty to come and trust, and affiaunce by the Faith of him: not through oure righteousnesse, but through him, in whose name our sinnes bee forgiuen.

All

All our righteousnesse doth not consist of our merites, but freelye of the mercies of God.

Hierom. in his 1 booke against the pelagians.

Our righteousnesse doth not consist of our merites: but of the grace and mercy of god.

In his first booke against the pelagians.

Did not he giue, that thou mightest fight a good fight? If he him selfe did not giue, what was it, ẏ thou saiest in another place I laboured more then all they, yet not I, but the grace of God within mée? Beholde, thou saiest, I haue ended my course. Dyd not he also geue vnto thée, that thou shouldest finishe thy course? If he gaue not vnto thée that thou shouldest finishe thy course, what is it, that thou saist in another place: It lyeth not in the wyller, nor in the runner, but in God that sheweth mercye: I haue kept the Faith: I acknowledge and allowe it, I confesse and graunt, that thou hast kept the Faith. But except the Lorde doth keepe the Cittie: he watcheth in vaine that doth keepe it. Pardon me, O Apostle, I knowe nothing of thine owne, but euyl. Pardon vs, O Apostle, we saye so, because thou hast taught vs. Therefore when he crowneth thy merites, hée crowneth nothing but his owne giftes.

Augu. in his boke of 50 Homilies, 14. Homi.

ps 127. 1.

By grace we are freelye iustified, that is, without any merites of oures going before;

In his boke of the spirit and the letter chap 26

augustin hath ye lyke de verbis domini sermo 7.

vlath 26 Cap

before, or else grace is no grace.

In the same boke and 13 chapiter

We gather that man is not iustified by preceptes of gods lyfe, but by Faith of Jesus Christ: that is, not through the law of workes, but by the law of faith: not by the letter, but by the Spirite: not by merites of workes, but through free fauour or grace.

Vppon the 142. psalme.

We are iustified by no former merites of oures, but by the mercy of the Lord our God preuenting vs.

Vppon the same psalme the 2 exposition

And reioyce namely in the Lord. Wherefore: because nowe ye bee righteous. By what meanes bee ye righteous? Not by your merites, but by his grace.

Vppon the 143. psalm

Lord thou shalt quicken me for thy name sake: marke diligently the commendation of that grace whereby ye are freely saued: Lord for thy names sake shalt thou quicke mee: Not vnto vs Lorde, not vnto vs: but vnto thy name geue the glory. Lord for thy name sake shalt thou quicken mee in thy righteousnesse: Not it mine, not because I haue deserued it, but because thou hast mercy on mee. For if I shoulde shewe my merite, I shoulde deserue nothing but punishment: thou hast weeded out my merites, and hast ingraft thy free gyft.

In his 46 Epistle.

Let no man saye that for the merites

of

of his woorkes, or for the merites of his praiers, or for the merites of his faith, the grace of God is giuen vnto him: And so that which those Heretiques saye be counted true, namely, that according to our merites the grace of God is giuen: then the which nothing can be more false.

Then, are there no merites of the righteous: yea in deede there are: because the doers are righteous, but that they shoulde be made righteous, their merits wrought not that they in deede be made righteous, but (as the Apostle saith) they are iustified freely by his grace. In his 105. Epistle.

Wherevppon vnderstand that the forenamed Epistle (to Sixtus, an elder of the Churche of Rome) is written against the Pelagians the newe heretiques, which affyrme the grace of God to be giuen according to merites: that he ý glorieth shoulde not glory in the Lord, but in him selfe: that is, in man, and not in the Lord. In his 46 Epistle. By this all Papistes are Heretiques.

Lykeas there is none so detestable outragious, as can restraine the free gifte of grace, so can there be no woorkes so excellent, that this (which is freely giuen) shoulde be due vnto them by action of debt: for the the redemption of Christ, shoulde in deede be nothing worth, neither shoulde the ... Ambrose in his 1 booke and 5. chap. of the calling of the Gentiles.

thinesse of mans worke be inferiour to the mercy of God, if the iustification which is geuen of grace, should bee a debt due vnto merites, so it should not bee the larges of the geuer, but the due hier of a labourer.

Let no man glory in workes, because no man is iustified by his workes, but he that is iust, hath it freely by gift.

I say not vnto the Lord: Despise not the workes of my handes. I do not boast my selfe of my workes, I haue sought the lord with my handes, and I was not deceiued. But I doe not praise or commende the workes of my hands, for I am afraid least when thou lokest vpon them, thou findest more sinnes then merites. This onelye I say, this I pray, this I couet: dispise not the workes of thine handes: see thine owne worke in me, and not mine, for if thou seest mine, thou doest condempne, if thou seest thine, thou crownest. For, all the good workes that I haue, they are of thee.

O God, he lesse loueth thee, that loueth any other thing besides thee.

O Lord enter not into iudgement with thy seruaunt, what meaneth that, Enter not into iudgement with thy seruaunt? Thus muche it meaneth: stande not with me in iudgement, requiring of me al that thou

Ambrose in his 9. booke of epistles the 71 epist.

August. in his boke vpō the 37. psalme.

In his boke of confessions.

In his 49. Sermon of time.

thou hast commaunded, for if thou enter into iudgement with me, thou shalt finde me guiltie. I haue nede therefore, not of thy vpright iudgement, but of thy mercy.

What be the merites of any men? For Christ that came not with his due reward but with his grace that was not due found all men sinners, being him selfe only free from sinne, and a deliuerer of sinners. In his 52 Epistle to Macedonius

God crowneth with fauour and mercie that shalbe done in the last iudgemente: whereas when the iust king shall sit in his throne to render to every man according to his workes, who shall boast that he is clean from synne? Or who shall boast that his heart is chaste? Therefore it was needful to make mention of the pity and mercy of our Lord. In his booke of the spirit and the letter chap. 33.

If thou wilt be a stranger from the grace of God, boast thou of thine owne merites vppon the 31. psalme

If God would deal with vs according to that we haue deserued, he should finde nothing but that he might condemne. vppon the 94 psalme.

Wo be to al our righteousnes, if it be iudged mercy being taken away, or set aside In his 9 booke of confessions.

God in the end of the worlde, will crowne vs with fauour and mercy. In his 83 q. to Sixtus.

For nothing thou shalt saue them: what is ment by these wordes? For nothing Of the vvoordes of the apostle.

what is ment by saying for nothing? thou

the 15 ser-mon.

thou shalt saue them: Thou findest nothing in the wherefore thou shouldest saue them, & yet thou sauest them: thou findest nothing wherefore thou shouldest saue them: but thou findest muche wherefore thou shouldest condempne them.

In his 14. boke and 1. chap. of the citie of God vpon the 70 psalme.

Deserued payne woulde all menne into death, vnlesse the deserued grace of God deliuered some from it.

I acknowledge nothing of mine owne, I shall be mindfull of thy mercyes, of thee I haue whatsoeuer goodnesse I haue: what soeuer euyll I haue, I haue it of my selfe: thou hast not rendered punishment for my merites: but thou hast giuen mee freely thy grace.

Vppon the 98. psalme.

Thou art nothing of thy selfe, cal vpon God, thy sinnes are thine owne: merites are of God, punishment is due vnto thee: and when the reward shall come, hee wyll crowne his owne giftes, not thy merites. He wyll not crowne our merites in vs, but his owne giftes.

Vpon the 31 psalme.

God will not render vnto thee thy deserued paine, but wyl geue to thee vndeserued grace.

In his boke of predestination of sainctes the 2. chapter.

I doe confesse, that I am greeued, that there is no place geuen to so many and manifest authorityes of Gods worde, where-

whereby the grace of God is commended (which is vtterlye no grace) if it bee giuen for our merites.

But that Godly Doctour (I meane the blessed Cyprian) was not of this iudgement: which he said that we ought to glorye in nothing, for as much as nothing is our owne.

In the 3. chap of the same booke

They which glorye, should not glorye in their owne merites (which they perceyue to bee lyke vnto the merites of them that are dampned) but shoulde glorye in the Lorde.

In the 9 chap of the same booke

Because from him, and by him, and in him, are al thinges: Therfore we haue not geuen any thing vnto him, and holde him as a debtour, wherfore he is our debtour? Euen because he hath promised. We saye not vnto God: Lorde, giue againe that thou hast receiued, but giue vnto vs that thou hast promised.

vppon the 83. psalme

Bee the goodnesse of God, it is not sayd, for thy merites and thy labors: for it commeth all whole of grace from aboue.

Chrisostom vpon the xi to the Rom

Although we shoulde dye a thousande times, and although we should accomplish all the vertues of the minde: yet doe we nothing worthy of those thinges which we receaue of God.

In his boke of the sorowyng and pricking of the heart

Gregory Nazianzene in his booke of holy baptisme.

If thou bee a bondslaue, then feare the whip: if thou be a hireling, then loke onely for thy reward. But ouer and beside these, if thou bee a childe, then reuerence God as thy Father. Do well, because it is good to obeye thy Father, yea, and although thou shalt haue nothing else, yet euen this shalbe thy reward, that thou hast beene obedient to thy Father.

Bernarde in a sermon of thannunciation of the Virgin Marie.

First of all, thou must beleeue, that thou canst not haue remission of sinnes, but through Pardon and forgiuenesse of God: and then next, that thou canst haue no good worcke, except he geue it thee: and last of all, that euerlasting life cannot be deserued with any worckes, except it bee geuen vnto thee also freely.

Vppon the psalme, qui habitat.

My merite is the mercy of God: So long as God is not poore of mercye, so long can not I bee poore of merites. If his mercies bee great, then am I great in merites.

Vppon ithe canticle, the 61. sermon.

This is the whoale merite of man: if hee put his whole affiaunce in the Lord.

In his fyrst sermon vpon the feast of al saiuntes.

What can all our righteousnesse be before God, shall it not according to the Prophete, bee counted as a filthy bloody cloute: And if it bee straitly iudged, shall not al our righteousnesse bee found vnrighteousnesse, and hauing lesse then it ought to haue: What

What shall then become of our sinnes if our righteousenesse cannot aunswere by it self? Therefore crying earnestly with the Prophete: Enter not into iudgemente O Lord with thy seruant, for in thy sighte no man liuing shalbe iustefyed, let vs with al humility haue our recourse vnto mercye, which aloane is able to saue our soules.

Mary did not pretend merit, but shée sought for grace. In his sermō of Mary

There is no meanes for grace to enter, where merit kéepeth and occupyeth place. In his 67. sermon vpō the cāticles

What hast thou, that thou hast not receaued? Thou art created, Thou art healed thou art saued, To thée I say, O thou man, which of these hast thou of thy selfe: Thou that wast not, couldest not create when thou wast a Sinner, thou couldest not iustefy: when thou wast dead, thou couldest not ryse vp thy selfe agayne: beside other thinges, either are necessary for them that healed, or layed vp for them that shalbe saued. In his boke of freevvill and grace.

Who is hée that is ignoraunt of the righteousenesse of God: hée that iustefieth him selfe: who is he that instefyeth him selfe, he that presumeth of merites any other where then of the grace of God. In his boke of freevvill

What worthy thing doo wée, that wée Valdensis.

In his booke against VVicleffe.

may be found in the fellowship of the heauenly spirites: The Apostle sayeth, I iudg that the afflictions of this tyme, are not worthy of that glory that shalbe reuelled in vs. Therefore I take him to bee the sounder diuine, the faithfuller catholique, and more agreeable to the holy scriptures that vtterly denyeth all such kindes of merites.

D. Harding in his booke a detectiō of sundery soul errors liet. &c. in folio. 257

We are iustefyed freely without workes that may deserue the grace that GOD geueth.

Chap. 17.

VVhat is not done of faith, is sinne.

Math. 12. 23. 34.

EIther make the Tree good & his fruit good: or else make the Tree euill, and his fruit euil: for the Tree is knowen by the fruit. O generation of vipers howe canne ye speake good thinges, when ye are euill.

Rom. 10. 14.

Howe shall they call on him in whome they haue not beleeued? Howe shall they beleeue in him, of whome they haue not heard and Howe shall they heare, without a Preacher?

Cap. xiiij. 13 Heb. 11. 6.

Whatsoeuer is not of faith is sinne. Without fayth it is vnpossible to please God.

The

¶ The Doctoures.

Without the worshipping of the true God, the things that seme to be vertues are sinnes.

That it is therefore sinne, for that he (which is an infidell) doth so godlye a worke as to cloath the naked glorieth of his worke for he doth not by fayth acknowledge either God or Christ, nor thinketh that he hath receiued the same at his hand.

Ambrose in his booke of the callinh of the Gentiles 3. chap. & Aug. in his 4 booke & 3 chapter. against Iulianus.

To auoide the nature of sinne, it is not ynough that a good thing be done: but also that it be well and vprightly done. Shall we then say that an Infidell hath done a good worke, and wrought vprightly: if we graunt not this, then must we confes that hee sinned: but if we graunt it then muste we confesse the fruict to be good not wyth standing, an Infidell without Christ, is an euill tree. So shal we graunt that an euel Tree can bring forth good fruict: which yet Christ expresselye denieth.

Cornelius when he prayed was holpen by his owne fayth, and not by the fayth of others that stood by.

In his booke against the Donatistes. In his booke vpon the 21. Psalm.

A good intent maketh the worke good: but that intent is directed by fayth: wherefore consider not what a man doth: but what he hath a regard vnto whilest he is in doing.

I prayse the building of good workes but I see the fondation is of faith: I praise the fruict of good workes, but I acknoweledge the roote to be in fayth.

If Abraham (in offering vp his sonne) had not done it in a true faith, it had little or nothing profited him, whatsoeuer worke that should haue bene.

Those which are sayd to be workes before Fayth: although they seeme neuer so laudable to men they are vaine and nothyng.

Where fayth is not, good workes is not the intent maketh a worke, but Fayth directeth that intent.

Many doth glory of workes. And thou shalt fynd many Pagans do the same but they are not therfore made Christians: as though their good life were sufficiente to them: they say I haue done noe murther, nor theft, nor haue taken any woman: he hath to glorye but not with God.

In his 3. boke and 5. chapiter to Bonifacius

Our religion doth not discerne the righteouse from the vnrighteous by the law of workes, but by the Law of fayth without the which, yea, those workes that seeme good workes, are turned into sinnes.

In his boke vpon the 31. Psalm.

Let no man boast his workes done before faith: Let no man be negligent in good workes after fayth obtayned.

Before works must fayth be first brought in I cannot prowe that he was alive which worketh righteousenesse without fayth. But I can shew you a faythfull man without works and that he lived and obteyned the kingdome of heauen. There hath none had life without fayth: But the that beleeued only, and was made righteouse of the most mercifull God.

Christ. of faith, & the lavv of nature and the holy ghosth

And here lest thou say vnto me, that he wanted time wherein that he might lyue iustly and do good works. About this I wil not contend and striue.

But this will I bould and say, that only fayth by it selfe did saue him. But this is nowe asked and is in hand to be intreated that fayth by it selfe hath saued: and that workes by them selues did neuer iustefie or make righteouse any workers.

Wylt thou see playnly that workes without Fayth doth not quicken and geue life: Cornelius had a good testimony and report for his Almes and prayers but he knewe not Christ: yet beleeuing that there was a God, & was not taught the word of God. And because the workes was good & wonderfull they pleased God the rewarder and louer of Goodnesse and trueth I meane the righteouse iudge which is not partiall and

VVhat is not done of fayth is sinne.

and regarded not one more then another, did see the good workes (I graunt) but dead & without life, because they had not fayth. hee sendeth his deuine Angell ministring, to get rewardes to his workes, that in fighting well, hee may be rewarded by his fayth, whiche sayth vnto him, Cornelius, Thy prayers hath ascended, &c. And therefore workes could not saue, for if he be saued and all his house, with those thinges that Peter preached, Cornelius had not at that time salnation of his workes, till that fayth offered a reward to be obtained vnto his workes, &c. Therefore fayth must shine before workes, and workes must be hand maydes and wayters of fayth, and follow her.

Gregory in his 9. hom. vpō ezechiel

Not by vertues, we come to fayth: but by fayth vertues come. Fayth is the entry wherby wee come to good workes: but not contrariwise, that by good workes we can come vnto fayth.

Cornelius could doe no good, except hee had beleeued first, for it is written. It is vnpossible to please GOD without fayth: Therefore hee had fayth: that his prayers & almes could please he commeth to good work by fayth.

Cap.

The certaintie of our faith and saluation.

O, though he slay mee, yet wyll I trust in him: and I will reproue my ways in his sight. Job.xiij.15

He shall be my Saluation also: for the Hipocrite shal not come before him. 16.

I am sure that my redéemer liueth: and he shall stand the last on the earth. Chap.19.25

And though after my skinne, wormes destroy this my body: yet shall I sée God in my flesh. 26.

Whom I my selfe shall sée and mine eyes shall behould, and none other for me, though my Reynes are consumed within mée. 27.

In thee O Lord I trust: let me neuer bee confounded. Psal.71

I geue vnto them eternall life, and they shall neuer perish: neither shall any plucke them out of my hand. Iohn 10.8.

My Father which gaue them mee, is greater then all: and none is able to take them out of my fathers hand. 29.

Nowe theare is no dampnation to them Rom.8.1

that are in Christ Jesus: which walke not after the flesh, but after the spirite,

16. The same spirite beareth witnesse with our spirite, that we are the children of god.

17. If we be children, we are also heyres, euen the heyres of God, and heires annexed with Christe: yf so be that we suffer with him, that we maye also be glorysied with him.

38. For I am perswaded, that neyther death, nor life, nor Angels, nor principalyties, nor powers, nor thinges present nor thinges to come.

39. Nor height, nor deapth, nor any other creature, shall be able to seperate vs from the loue of God, whiche is in Christ Jesu our Lord.

Gala.4.5. Because ye are sonnes, God hath sent forth the Spirite of his Sonne into our harts, which crieth Abba, Father.

Hebr.10.22 Let vs draw neare with a true heart, in assurannce of Faith.

23. Let vs keepe the profession of our hope, without wauerynge (for he is faithfull that promised.)

Chap.11.1 Faith is the ground of thinges whiche are hoped for: and the euidence of thinges whiche are not seene.

Jamee.1.6 Let him aske in faith, and wauer not:

For

for he that wauereth, is lyke a waue of the Sea, tost of the winde, and caryed away.

A wauering minded man, is vnstable in all his wayes. 8.

The Doctours.

THat we might be certified that wée be the children of God, he hath sent the holy ghost into our heartes, crying, Abba, Father. Tertullian in his 5. boke against Martion.

And doest thou stagger & stande in doubt (of thy saluation) that were as much as with the sinne of vnbeliefe, to offende Christ the maister of beléeuers: that were as muche as being in the Churche, in the house of faith, to haue no faith. cipriau in his 4. serm. of mortality

Paul boasteth and presumeth of the cõtempt of his owne righteousnesse. Basil in his boke of humilitie-

I wyll not glorye, for that I am a iust man, But for that I am redéemed, therefore wyll I glory: not for that I am voyde of sinne: but that my sinnes are forginen mée: I wyl not glory, for that I haue done good to any mã nor for that any hath done good vnto mée. But for that Christs blond was shed for me. Ambrose of iacob and a blessed life

Presume thou not of thine owne working, but of ẏ grace of God: for the Apostle saith. Ye are saued by grace: herethere-fore is not presumption: but faith to pro- August in his 28. serm. of the wordes of the ~~apostle~~

claime

clayme that thou hast receiued, it is no
pride it is deuotion.

In his 22. treatise vpō Iohn.

It is not of my presumption, but of his promise that I shall not come into iudgement,

In his, xi. booke and 7 chap of confessions.

What shall I render vnto our Lord for that I call to remembrance all these my sinnes, & yet thereof my soule is not afraid

Prosper, of the promises of God par. 36. chapiter.

They vnto whom the Lord is crucefied, and are crucefied vnto the world, wait for the day of iudgment without feare.

August in his sermon vppon munday in Rogatiō vveke.

Why doth your hande tremble when you knocke? and why is your conscience halfe a sleepe when you begge I am the dooze of life, I abhorre not him that knocketh, though it be vncleane,

Chrisē vpon the 5. to the Romaines.

We ought no lesse to be fully perswaded of those thinges which we shall receiue, then we are of those thinges whiche wee haue already receiued.

Clemens Alexandrius in his booke and 6. chap.

In deede hope is, as if were the blood of faith, in which faith hope is contained, euē as Fayth is contayned in the Soule. And when hope is gone, then is all the liuely power of fayth dissolued, as if the blouds were shed out of the body.

Barnard in his 61. sermon vppon the Canticles

What safe rest or suertie can the weake Soul finde, but in the woundes of oure Sauiour: As he is mighter to saue, so dwel

dwell I there with more ſafety. &c. I haue committed a great ſinne, my conſcience is troubled: yet ſhall it not be ſhaken downe: becauſe I will remember my Lordes woundes: for he was wounded for oure ſinnes.

If the heauen ſhould fall, if the earth ſhould vaniſhe if the woale world ſhoulde come downe headlong, yet would I ſtand preſt and bould before God. If an Angel from Heauen woulde tell me otherwyſe: I would accurſe him. O bleſſed truſt and certaintye of a Chriſtian faythfull heart.

Antonius Marinarius in the counſell of Trident, the i. acte anno. 1546.

Cap 19.

It belongeth only vnto God to forgiue ſins in Chriſt Jeſus.

Saluatiõ belongeth vnto the Lorde: and thy bleſſing is vpon thy people. Selah. Pſalm. 3. 8

Shew thy meruailous mercies: thou that art the Sauiour of them that truſt in thee. Pſal. 17. 7.

Bleſſed is he whoſe wickednes is forgeuen: and whoſe ſinne is couered. Pſal. 32. 1.

Bleſſed is the man: vnto whom the Lord imputeth not iniquitie. 2

Thou O Lord forgaueſt the punishmente of my ſinne. Selah. 5.

Pſal.49.7 A man can by no meanes redéeme his brother: he can not geue his raunſome to God.

8 So precious is the redemption of their ſeules, and the continuance for euer.

Pſal,51,14 Deliuer me from blod, O God, which art the God of my ſaluation.

Pſa. 7919 Helpe vs O God of our Saluation, for the glory of thy name deliuer vs and bee merciful to our ſinnes for thy names ſake

Dani.,9.8 O Lorde vnto vs appertayneth open ſhame, becauſe wee haue ſinned againſt thée.

9 Yet compaſſion and forgeueneſſe is in the Lorde our God: albeit we haue rebelled againſt thée.

Hoſe,xiii,4 Thou ſhalt knowe no God but mée, for there is no ſauiour beſide me.

Eſa.43 52. I euen I, am he that putteth away thy iniquities for mine owne ſake: and wil not remember thy ſinnes.

Eſa.45.25. The whole ſéede of Iſraell ſhalbe iuſtified, and glory in the Lorde.

Eſay,51,12 I euen I, am he that comfort you.

Matth,1,21 And ſhee ſhall bring forth a ſonne, and thou ſhalt call his name Ieſus: for he ſhall ſaue his people from their ſinnes.

Luke 1,76, Thou ſhalt go before the face of ỳ Lord, to prepare his wayes.

And

And to giue knowledge of saluation vn- 77
to hys people, by ỹ remissiõ of their sinnes.

Mine eyes haue sene thy saluation, Chap 2, 2
Which thou haste prepared, before the xiij.
face of all people.

Who can forgiue sinnes, but God onely? Chap.v.21.

And that repentaunce and remission of sinnes, should be preached in his name a monge all nations.

The next daye Iohn seeth Iesus com- Iohn.1.4.
ming vnto him. and sayth. Beholde the lambe of God, which taketh away ỹ sinne of the worlde.

Neyther is there saluation in any other: Acts 4.12.9
for among men there is giuen none other name vnder heauen wherby we must bee saued.

To him also giue all the Prophetes wit- Acts.x.
nesse, ỹ through his name all that beleeue in him, shall receyue remission of sinnes.

This is a true saying, & by all meanes 1.Iohn.1.7
worthy to be receyued, that Christ Iesus 1.Tim.1.15.
came in to the worlde to saue sinners, of whome I am chiefe.

The blod of Iesus Christ his sonne, 1.Io.1.7.
cleanseth vs from all sinne.

If wee acknoweledge our sinnes, hee is 9
faythful and iust, to forgeue vs our sinnes and to cleanse vs from al vnrighteousnes.

Litle

Litle Childeren, I write vnto you, because your sinnes are forgeuen you, for his names sake.

The doctours.

Ambrose in his 2. booke and 7 chap. of repentance.

IT is our part to remoue the Stone frō the graue: but it is the Lordes work to rayse vp the dead, It is the Lords work to bring him from the Pit.

In his 9. booke and 76. epistle

It is not the Ambassadour: It is not the messenger: but the Lord him self that hath saued his people.

The Lord remayneth alone for no man can be partner with God in forgeuing of sinnes. This is Christes only office, that hath taken away the sinnes of the worlde.

Vpon the 2, to the cor. and 12 chap

It pertayneth onlye to God to forgeue sinnes, and to geue the holy Ghost: hee alone forgeueth sinnes, which aloane dyed for our sinnes.

Augustin. in his 2 booke and xi chap, against the Epistle of Parmenians

As my father hath sent me, so I sende you. When he had sayd that, he breathed in them and sayd: take ye the holy ghoste, and if yee forgiue anye men their sinnes, they shalbe forgiuen And if ye houlde any mans sinnes, they shalbe holden. It were agaynst vs, if that we should be compelled to grant that this thing were done of men but not through or by men, if after that he sayde, And I send you, he had immediatly

sayd;

sayde: If ye forgiue any sinnes, they shall be forgiuen, and if ye holde anye mans sinnes, they shall be holden. But seeing that is put betweene (when he had sayde this, he blewe on them, and sayde vnto them, Take ye the holy ghost. And afterwarde it was brought in, that by them the remission & holding of sinnes were done) it is sufficiently shewed that they do it not, but the holy Ghost through them: as it is sayd in another place, Ye are not they that speake, but the holy ghost which is in you.

That the Lorde myght euidently shewe that sinnes be forgiuen by the holy ghost, (whome he hath giuen vnto his faythfull, and not by the merites of men) he saith in a certaine place, Take ye the holye ghost, and straight way after he put that, he saide this saying, If ye forgiue any man his sins they are forgiuen: that is, the holye ghost forgiueth, and not you. In a sermon of the remissiō of sinnes and i. questiō i. canon chap. vt cuiscenter. fo 121.

Our Lorde hath graunted the office of Baptizing vnto many: but the power and authority in Baptisme to forgiue sinnes he hath reserued onely to himselfe. In his boke of the Ladders of Paradise. cap. 3.

Hereof grewe Schismes and diuisions in the Church, when men say: We sanctifie the vnclean: wee iustifie the wicked: wee desire: we obtayne. In his boke of faith and workes the 18 chap. in

In his 1. treatise vpō the Epist of saint Iohn.

My brethren, we haue Iesus Christ the righteouse our aduocate with the father he is the propitiation or pardon for our sinns He that held this neuer made heresie: he that held this neuer made Scisme, For whereof doe Scismes come: hereof they come when men say, wee are rigteouse: we do make holy the vnholy: wee do iustifie the wicked: we do pray we do obtayne.

In his 2. treatise vpō the epist of Ioh.

In whose name are sinnes forgiuen In the name of Augustine or of Donatus? Se see what Augustine is, and what Donatus is. Neyther in the name of Paul, nor of Peter (but he calleth them to the loue of the name of Iesus Christ)

Maist Iohn caluine, in his institution. 2. boke and. 16. cha.

The whoale summe of our saluation, and all the partes thereof are comprehended in Christ: wee must beware that wee do not draw away from him any parte thereof, be it neuer so litle, if wee seeke for saluation we are caught by the very name of Iesus that it is in him. If wee seke for any other giftes of the Spirit, they are to be found in his annoynting. If we seeke for strength it is in his Dominion. If we seeke for cleanneese, it is in his conception If wee seeke for tender kindneese, it sheweth it selfe in his birth, whereby he was made in all thinges like vnto vs, that he

might learne to sorow with vs. If wee seeke for redemption, it is in his passion. If we seeke for absolution, it is in his condempnation. If wee seeke for release of the curse, it is in his Crosse. If we seeke for satisfactiō, it is in his sacrifice. If we seeke for cleansing, it is in his blood. If wee seeke for reconciliation, it is in his going downe into the Helles. If wee seeke for mortification of the flesh, it is in his buriall. If we seeke for newnesse of life, it is in his resurrection. If wee seeke for immortalitie, it is in the same. If wee seeke for the inheritaunce of the kingdome of heauen, it is in his entraunce into heauen. If wee seeke for defence, for assuredneſſe, for plentie & store of all good thinges, it is in his kingdome. If wee seeke for a dreadleſſe looking for the iudgement, it is in the power giuen to him to iudge. Finally, sith the treasures of all sortes of good thinges are in him, let vs drawe thence and from no where els, euen till wee bee full with all. For they which being not content with him alone, are caryed hither and thither into diuers hopes, although they haue principall regarde vnto him, yet euen in this they are out of the right waye, that they turne anye part of their knowledge to anye other-

where. Albeit suche distrust cannot crepe in, where the aboundaunce of his good giftes had once bene well knowen.

Chrisostom in his 15. homily vpō the 5. of Matheyve.

Of a suretye it belongeth to the vertue of Christ, to deliuer men from the filthynesse of sinnes, but that they sal not againe of fresh into them, it doth appertaine vnto the cure and labour of the Apostles.

In his 53. Hom. vpon the 8. of Matheyve.

The bondage of sinne is most grieuous, & from it only god can deliuer vs: for no man hath power to forgeue sins, saue only God.

Ciril in his 7. boke and 23 chapter vpon 11. of Iohn.

It is the office of God onely to quicken within, and to take away sinne, which saith by the Prophete, I am he that putteth away your iniquities and sinnes.

In his 12. booke and 56. chapter.

Doubtlesse, it belongeth onelye vnto God, to be able to lose men from sinnes, for to what other man is it lawfull to deliuer and quite the breakers of the Lawe from sinne, but to him that is the authour of the law. &c. For, when they forgeue, and holde, the spirite which dwelleth in them, forgeueth, and holdeth.

Theophilact vpō the 1 chapter of Luke.

Christ coulde not haue bene knowen any other way, but by forgiuing the people their sinnes, for it is the office of God to forgiue sinnes.

Vpon the 8 chapter of Iohn.

For, to forgeue sinnes, appertaineth onely vnto God: therefore euery man that sinneth,

sinneth, is the seruaunt of sinne: therefore ye are seruauntes and bondmen of sinne, because ye are sinners. Moreouer, because it was likely that they should saye, For all that we be vnder such bondage, yet wee haue Sacrifices, and Priestes, which will make vs cleane of our Sinnes. He saith that euen they also be seruaunts & bondes: for all men haue sinned, and wanteth the glory of God.

Heb. 7

And your Priestes, because euen they be bondes, hath not auctority to forgiue other men their sinnes. The which thing Paule sheweth more plainly, saying, The Priest hath neede to offer for him selfe as well as for the people, for he is also subdued, & in daunger of infirmity. The seruaunt saith, He abideth not in the house, that is, hath no power to expend and pay forth, because he is not the goodman of the house, that is, the Lorde of the house, but the sonne is the Lord of the house, and abideth in the house. He meaneth by the house, power: as in another place, he meaneth by it, rule and dominion, saying: In my fathers house are many Mansions.

Heb. 7.27

Therefore your Priestes, because they are bondes and seruaunts, hath not auctoritye to forgeue and release sinne, but the

sonne whiche abydeth in the house with power and principalitie.

First distinctiõ cap. verbum dei. 37

The worde of God forgiueth sinnes, the priest is the iudge, the priest executeth his office: But hee exerciseth the right of no power (to forgiue sinne.)

¶ Chap. 20.

¶ Of Confession.

Psal. 19.12. WHo can vnderstande hys faultes? cleanse mée from secrete faultes.

Psal. 25.7. Remember not the sinnes of my youth, nor my rebellions: but according to thy kindnesse remember thou mée, euen for thy goodnesse sake O Lorde.

Psal. 32.5. Then I acknowledged my sinne vnto thée: neyther hid I mine iniquitye: for I thought, I will confesse against my selfe my wickednesse vnto the Lord: & thou forgauest the punishments of my sinne. Selah

Psal. 41.4 Therefore I sayde, Lorde haue mercye vppon mée: heale my soule, for I haue sinned against thée.

Psal. 51.3. I knowe mine iniquities: and my sinne is euer before mée.

Prou. 28. 13. He that hideth his Sinnes, shall not prosper: but he that confesseth, and forsaketh them, shall haue mercie.

Pe

Ye haue sinned, now therefore confesse, and glorifie the Lorde God. 1. Esd. 9 8

Be not ashamed to confesse thy sinnes. Eccle. 4. 26

And I prayed vnto the Lord my God, and made my confession, saying, Oh Lord God, which art great and fearefull, &c. Dani. 9. 4.

Wee haue sinned, and haue committed iniquitie, and done wickedly, &c. 5.

I wil rise and go to my father, and saye vnto him. Father, I haue sinned against heauen, and before thee. Luke. 5. 18.

And am no more worthye to be called thy Sonne: make mee as one of thy hyred seruauntes. 19.

But the Publican standing a farre of, would not lift vp his eyes to Heauen: but smote his breast, saying, O God be mercifull to mee a sinner. Chap. 17. 13

And they were baptized of him in Iordan confessing their sinnes. Math. 3. 6.

If we confesse our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from al vnrighteousnesse. 1. John. 1. 9

Acknowledge your faultes one to another, and pray one for another, that ye may be healed. Jam. 5. 16.

The Doctours.

PEter mourned and wept, hee prayed nothing with his mouth, I finde that Ambrose in his 46. ser-

mon of Peters repentaunce.

hée wepte, I finde not what hée sayde: I reade of his teares, but I reade not of his satisfaction.

Therefore Peter vsed not speach, by the which he was deceaued: by the whiche hée sinned: by the which hée denied the Faith: neyther would he speake by that, whiche was vsed to denye. So he woulde rather weepe for his fault, then speake. And that hée denyed in voyce, he confessed by teares vnto God.

In his 3 sermon vpon Beati immaculati.

Goo and shew thée to a Priest. &c. Who is the true Priest? but hée that is a Priest for euer after the order of Melchizedech.

In his 2. booke and 10 chap of repētaunce.

Thou must néedes humble thy selfe, and desire many to entreate for thée. Let the Church thy Mother weepe for thée, and let her washe thine offences with her teares.

Aug. in his 10. booke 3. chapter of confessions.

Howe know they when they heare me speake of my selfe, whether I saye trueth or no?

Vppon the 101. Psalm.

We speake in your eares, but howe know we what is wrought in your harts? howbeit, whatsoeuer is wrought within you, it is wrought, not by vs, but by God. GOD therefore hath looked forth, to loose the children of them that were appointed to death.

In his 10.

What haue I to doo with men, that they

shoulde heare my confessions, as though they shoulde heale all my diseases? Yeare is a curious and a busie kinde of men, to knowe another mans lyfe, and a slow sort to amende theyr owne. Wherefore take they to heare of me what man I am, which will not heare what they be? boke of confessions and 3. chapter.

All euyll vyces ought to be farre awaye from vs whiles Christ will be our heritage. Therefore, because that we be vncertayne of suche thinges, let vs fall downe lowlye in the sight of our holy Father, and let vs bring forth our sinnes roundly at once, that our heauenly Father may take them away. And when we haue confessed vs. let vs not iustifie our selues in our prayer, least we go away condempned as the Pharisee did. Let vs remember the Publicane, and let vs praye so that we get forgiuenesse of our sinnes: let the crying of our heart beate, & ascend vnto the eares of almighty god, for with a pure mind he will be pleased in the tyme of prayer. In his boke of holsome teaching.

Do penaunce, suche as is done in the Churche, that the Churche maye praye for you: Iob saieth, I was not ashamed in the sight of all the people, to confesse my sinnes: Therefore God woulde that Theodosius shoulde do penaunce, euen in the presence In his boke of 50. Hom. the 49. Homily.

of all the people. Ye Wiues suffer not your Husbandes to lyue in fornication. come before the Congregation, and crie against them.

Origen vppon the 37. psalme.

He that hath offended, commeth forth into the middes of the people, and maketh his confession.

Chrisostom in his 2. Homily vppon the 50. psal.

I will the not to confesse thy sinnes vnto the Priest, that is thy fellowe seruaunt: confesse them vnto God that maye heale them.

In his 9. Homily of repentaunce.

Here is a place of medecine, and not of iudgement: rendering not punishment, but remission of sinnes. open thine offences to God onely.

In his 3. Homily vppon the 12 to the Hebrewes.

I saye not vnto the, that thou shouldest bewraye thy selfe abroade openly, neither yet accuse thy selfe before other: But I will that thou obeye the Prophete, whiche saith: Shewe vnto the Lord thy way (that is, thy maner of liuing) therefore confesse thy sinnes before GOD, confesse thy sinnes before the true iudge, with prayer, for the wrong that thou hast done, not with thy tongue, but with the memorie of thy conscience.

And then at the last, beleeue, that thou mayest get mercye, if thou haue them continuallye in thy minde, thou shalt neuer

keepe

kepe anye euyll in thy heart against thy neighbour.

It is not nowe necessarye to confesse, other being present whiche might heare our confessions, let the seking out of thy sinnes be in thy thought: let this iudgemēt be without the presence of any bodye, let only God se the making of thy confession. God whiche doth not vpbraide thee for thy sinnes, & cast them in thy teth, but loseth them for thy confession. In his sermō of confessiō and repentaunce.

Confesse thy sinnes that thou be cleansed of them, if thou be ashamed to tell any man thy sinnes, tell them daylye in thy soule. I saye not vnto thee that thou shouldest confesse them vnto thy fellowe seruaunt, that he might rebuke thee for them, tell thy sinnes vnto GOD which healeth them. And if thou do not tell them, is God ignorāunt of them? will he knowe them of thee? When thou diddest them, he was by: when thou wilt hide them, hee knoweth. Thou art not ashamed to sinne, and yet art thou ashamed to confesse thy sinnes? tel them in this life, that thou mayst haue rest in the life to come. In his 2. Homily vpō the 50. psal.

I desire and praye you moste deare brethren, confesse you often vnto the immortall God, and after that ye haue reckened vp In his 5. homilye of the incompre-

Insensible nature of God

vp your sinnes, aske forgiuenesse, and that the Godhead will be mercifull. I do not leade thee into the common Hall of thy fellowe seruauntes: I compell thee not to open thy trespasses vnto men: rehearse thy Conscience before God: declare and open thy selfe, shew thy woundes vnto the most excellent Physitian, and aske of him a medicine: shewe vnto him that will vpbraide thee of nothing, but will most gently heale thee.

In his 4 sermon of Lazarus.

Beware thou tell any man thy sinnes, least he cast them in thy teeth, and reuile thee for them: Neyther do thou confesse thee vnto thy fellowe seruaunt, that hee might tell thy faultes abroade, but to him which is the Lord and maister, which also careth for thee, to him that is kinde and gentle, and thou shewest thy woundes vnto him, which is a Physitian.

God will that thou shouldest tell, not that thou shouldest be punished, but be released and iustified.

Sozomenus in his 7 booke, and 16 Chapter

They that haue offended, fall downe flat with weeping and Lamentacions, to the grounde, the Bishop commeth to him with teares, & him selfe likewise falleth downe: And the whole multitude of the Churche is powred ouer and ouer with teares.

Neyther

Verelye I say vnto you, Whatsoeuer ye shal binde vpon earth. &c. If thou when thou hast a displeasure done vnto thee, takest him that hath done thee the displeasure and wrong, as a Publican and an heathen man, he shall euen so be in heauen: but if thou wilt lose him, that is to saye, if thou wylt forgeue him, he shalbe forgeuen also in heauen. For not onely those things be losed which the Priests lose, but whatsoeuer thinges we (when we be hurt and haue wrong done vnto vs) lose or binde, are also losed and bound. Theophilacte vpon the 18 chap of Math.

It appeareth that in the time of S. Hierome (which was foure hundred yeres after Christ) secrete confession of sinnes, was not yet ordayned, which notwithstanding, was afterwardes wholsomly and profitably appointed by the Church, so that it be well vsed, as wel by the Priestes as by the people. But herein certaine Diuines, not considering aduisedlye what they say, are muche deceiued. For whatsoeuer the auncient Fathers write of generall and open confession, they wrest and drawe the same to this priuie and secrete kinde, whiche is farre of another sort. Erasmus in his breife exposition vpon the Epitaphe of Fibiola. Peter Lombard. 4. sentẽce and 18. distinction. Necdeo.

God hath geuen to Priestes, power to binde and to lose, that is to say, to declare vnto

Of penaūce the 1 distinction conuertimini a Peter Lōbarde 4 sentence 17 distinction Quid ergo.

b Beatus Rhenanus on the argu. of Tertuli. booke of repentaunce.

c Gratian of penāce 1. distinctiō, cōuertimini. fo 379.

In the Glose of repentāce in the 5. distinction, Ja penitētia

In the Glose the first distinction, de penitentia.

Haymo in his Homi. vpon the feast of Peter & paul.

vnto men, that the penitentes be eyther bounde or lowsed.

a The sinner is made cleane not by iudgement of the Priestes: but by the aboundaunce of the heauenly grace.

We may safely say, that without confession of the mouth, and absolution of the outward paine, sinnes be forgiuen by the contrition and humility of the heart.

b Tertullian of this priuie confession of sinnes, saith nothing: neyther do we reade that the same kinde of priuie confession in olde times was euer commaunded.

c Before we open our mouth vnto the Priest, that is to say, before we make confession of our sinnes, the leprosie of our sinne is made cleane.

Confession was appointed rather by some tradition of the vniuersall Churche, then by any authority or commaundement of the newe or olde Testament.

Perhaps then in the time of Saint Ambrose (which was 400. yeres after Christ) the maner of confession that nowe is vsed, was not appointed.

In the Churche nowe at this daye, the Bishops and ministers hath authoritie to discerne betweene good and bad, that those whome they see humble to confesse and

weepe

keepe for they; sinnes, they may lose them from their sinnes. Those whom they see to remaine and abide in their sinnes, they may sende them away bounde: because in the sight of God almighty, they are bound, notwithstanding they haue not power, of them that bee no Lepers, that is to saye, to make the righteous, leperous sinners, or els shoulde make of Sinners, righteous, men, without confessing and repenting their sinnes.

Whatsoeuer thou binde on earth. &c. That is, by thy sentence in earth, I shall confirme it in Heauen. The Bishoppes bindeth men when hee separateth them from the societie of the Church, and keepe him from receyuing the bodye and blood of Christ: Hee loseth them when as after repentaunce made, receyueth him againe into the fellowship of the Congregation, and admit him to the Lordes Table.

But yeares yeeldy before repentaunce. &c. Same vo. as in ye. 4. Sentence and also yeares yeeldy in Edward Distion Chapter. 21. the first Do penitentia Ca. petrus fol. 376 Col. 2.

¶ All the Apostles receyued the Keies as farre foorth as Peter, and were equall with him in auctoritie.

Merely

All the Apostles receiued the

Mat.18.18 Erily, verily, I saye vnto you. What soeuer ye binde on earth, shall be bounde in heauen: & what ye lose in earth, shall be losed in heauen.

Mark.14. And he said vnto them, Go ye into all the
15. worlde, and preache the Gospell to euery creature.

Luke.22. And there arose a strife among thē, which
24. of them should seeme to be the greatest.

25. The kinges of the Gentiles, reigne ouer them: and they that beare rule ouer them, are called gracious Lordes.

26. But ye shall not be so: but let the greatest among you, be as the least: & the chiefest, as he that serueth.

Whosoeuers sinnes ye remit, they
Iohn.20 are remitted vnto them: and whosoeuers
23. sinnes ye retaine, they are retained.

Math.16. Thou arte Peter, and vpon this Rocke
18. I will builde my Churche: and the gates of Hell shall not ouercome it.

1.Pet.5.2 Feede the flocke of God. &c.

Not as though ye were Lordes ouer
5. Gods heritage, but that ye may be ensamples to the flocke.

Mat.16.19 To thee I will giue the keyes of the kingdome of heauen. &c.

¶ The

THis saying, to thee I will giue the keyes of the kingdome of heauen, is common to the rest of the Apostles: and the wordes that followe, as spoken vnto *Peter*, are common vnto all

Origene in his 1 treatise vpon Math.

Shall we dare to say, that the gates of Hell shall not ouercome onely Peter: and that the same gates shall preuaile against all other the Apostles?

If we speake the same that *Peter* spake, we are made *Peter*, and vnto vs it shall be saide, thou art *Peter*. For he is the Rocke, that is the disciple of Christ.

If thou thinke that the whole Churche was builded onely vpon *Peter*: what wilt thou then say of *Iohn* ỹ sonne of Thunder and of euerie of the Apostles?

Cyprian of the simplicitie of Prelates.

And I will giue to thee the keies of the kingdom of heauen. &c. In the person of one man, the Lord did giue the keies vnto all the Apostles, for to signifie the vnitie of them all. For, truelie the other Apostles were euen the same that *Peter* was, they were endued with like fellowship of honour and power. But he did begin with vnitie, that is to say, with one, that therby it might be signified that there is but one

Curche

Church of Christ.

Christ gaue to all his Apostles, like and equall power and authoritye.

In his 3. booke 13. Epistle.

Notwithstanding we be many Shéepheardes, yet wée féede but one flocke: And we are all bound to gather vp, and to nourishe al the shéepe, that Christ hath wonne with his blood and passion.

To Quirinus.

Peter neither reuenged him self, nor tooke any thing proudlye vppon him, as to saye, that he had the primacie, or that others that were but Nouices, and after commers ought to be obedient vnto him.

Ambrose of the dignitie of priesthod 2. chap.

Our Lorde saide vnto Peter, Féede my shéepe, which shéepe and flocke not onelye Peter then receyued, but hée receyueth the same togeather with vs: And all wée haue receyued the same togeather with him.

Hierom in his 1 booke against Iouinian.

Ye will saye: the Churche is founded vppon Peter, notwithstanding, in another place the same thing is done vppon all the Apostles: And all receyue the keyes of the Kingdome of heauen, and the strength of the Church is founded equally vpon them all.

Vpon the epistle to Titus 1. chap.

Let Bishoppes vnderstande, that they are aboue the Priestes rather of custome, then of any trueth or right of Christes institution: And that they ought to rule the

Church

Churche altogeather.

What doth a Bishop, sauing onely the ordering of Ministers, but a Priest maye doo the same? Neither may we thinke that the church of Rome is one, and the Church of all the worlde beside another. Fraunce, England, Aphrica, Percia, Leuante, Indea, and al the barberous nations, worship one Christ, and keepe one rule of the trueth. If wée séeke for auctoritye, the whole world is greater then the Citie of Rome, whers soeuer there be a Bishop, be it at Eugubium, be it at Rome, be it at Constantinople, be it at Rhegium, be it at Alexandria, be it at Tanaies, they are all of one worthines, they are all of one Bishoprike. The power of the richesse, & the basenesse of Pouertye maketh not a Byshop either higher or lower, for they are all the Apostles successours, What bring you me the custome of Rome, being but one Citie?

vvriting to Euagrius.

The Lorde shall take awaye the name of vayne glorye, and of fayned wondring whiche is in the Churche: yea, hée shall take awaye bothe the names of those Priestes, and the Priestes withall, whiche vaunte them selues in the dignitye of Bishopryke and Priesthoode, but not in labour.

vpon the prophete sophoni, the 1. chapter.

Vpon the 16. chap. of Math

And to thee shall I giue the keies of heauen. &c. The Bishopes and Priests not vnderstanding this place, haue taken vnto them some thing of the arrogant pride of the Pharisees, in so much ỳ they beleeue that they maie condemne innocentes, and quite and lose them that be guiltie.

Hillary in his. 6. booke of the Trinitie.

This is the onely blessed Rocke of faith, that Peter confessed with his mouth.

Basile in his boke of a solitarie life, the 23 chap

Christ said vnto Peter, Louest thou mee? feede my sheepe. And in like sorte vnto all Pastours and Doctours he gaue the same power: A token wherof is this, that all others binde and lose equally as well as Peter.

Aug. in his 124. treatise vpon Iohn.

When they were all asked, Peter alone doth make an aunswere, and it is saide vnto him: And I will giue thee the keyes of heauen, although he alone had receyued authoritie to binde and to lose, whereas he had spoken that for them all, and receiued this. (As bearing in him selfe the person of vnitie.)

In his 50. treatise vpon Iohn.

If there were not a misterie of the Churche in Peter, the Lord would not haue saide, I will giue to thee the keies of heauen: If this was saide onelye to Peter, then the Churche hath them not, if

the

the Church hath them, then when he receyued the keies, he signified the whole Churche.

In the person of Peter the good Churche is signified: In the person of Iudas, the cursed and euill Church is signified.

Thou art Peter, & vpon this Rocke which thou cõfessest: vpon this Rocke which thou acknowledgest, saying: Thou art Christ the sonne of the liuing God, I will builde my Church, that is, vpon my selfe being the sonne of the liuing God, I will builde my Church. I will builde thee vpon mee, and not mee vpon thee: for men willing to builde vpon men, saide, I am of Paul, I am of Apollo, and I holde of Cephas side, whiche is Peter: But others that woulde not builde vpon Peter, but vpon the Rocke, saide, I holde of Christ.

The wordes of Christ, Louest thou mee? fede my shepe: when they are spoken vnto Peter, they are spoken vnto al priests and Ministers.

Therefore wretched men, while in Peter they vnderstande not Christ that is the Rocke, and while they will not beleeue that the keies of the kingdome of heauen are giuen vnto the Churche, they haue quite lost the keies out of their handes.

In his 13 sermõ vpon Math. of the wordes of the Lorde.

In his boke of the troubles of the christians, the. 3. chap. In the same booke. 31. chap.

In his 2. boke of his questiõs vpõ the olde and newe testament the 75 question.

Did Christ praye but for Peter, and not for Iames and Iohn: it is manifest & cleare that al they were meant in Peter: because in another place he saith: O father, I praye for them whom thou hast geuen mee: And I wyll, where that I am, they maye bee with mee.

Chrisost. in his 44. Homily vppon the 23. of Math.

The keye is the knowledge of the worde of the Scriptures, whereby the gate of the trueth is opened vnto men. And the keepers of the keies, are the Ministers, vnto whome charge is geuen to expounde and declare the Scriptures.

vpon the Epistle to the Gala 2. cha

Paule had no maner of lacke of Peter: nor stode in nede of his voice or alowaunce: but in honour was his fellowe. For I wil here saie no more.

In his 33. Hom. vppon Matheuve.

Euerie Christian man that receyueth the worde of Peter, is made Peters chayre: and Saint Peter resteth in him.

Augu. in his 19. Epistle.

The office of a Bishop is aboue the office of a Priest after the names of honour, whiche the Custome of the Churche hath now obtained.

Hierom vpõ the Epistle to Titus the 1. chapter.

A priest and a Bishop are both one thing: And before that by the enstampyng of the deuill, partes were taken in Religion, and these wordes were vttered among the people: I holde of Paule, I holde of Apollo,

I hold of Peter: the Churches were gouerned by the common aduise of the Priestes.

The titles, dignities, and rights of honour geuen to the Bishop of Rome, and to the Bishop of Constantinople, are one & equal.

Nicephorus in his 12. boke and. 15 chapiter. cyrill in his 12. boke vpon Iohn the 64. chapter.

This communication doth gender and impoꝛte some higher matter, foꝛ because Peter being enobled of Chꝛist him selfe, with the name of the Apostleship with other, did thꝛise denie Chꝛist in the time of his passion. Nowe by right is required of him, thꝛée confessions of his loue: that thꝛée denials might be counteruciled and recõpensed with equall nomber of the confessing. So that, that is committed in woꝛds, is cured with woꝛdes. Chꝛist asked of him whether hee loued him moꝛe then another: foꝛ he which expected greater clemencye of the Loꝛde towardes him: ought of right to be affected with greater loue.

Foꝛ although generally al the Disciples were striken with greate feare, when the Loꝛd was betrayed: yet the fault of Peter was greater, whiche denyed Chꝛist in so shoꝛt a time. Because therfoꝛe he obtained remission of sinnes by greater clemencye of the Sauiour: greate loue of right is required of him. Foꝛ hée to whom moꝛe is foꝛgiuen, ought moꝛe to loue.

Therefore, by the three confessions of Peter, the crime of the three denials was made voide, and put awaie. And where Christ saide, Fede my sheepe, renued that dignitie of the Apostleship by humaine infirmitie, he should seme to be abased and made weake.

Bernard of the resurrection of our Lord in his first Sermō.

For this, as I iudge, *Peter* receyued this commaundement of the Lorde, thrise to fede his flocke, fede (saith he) with thy minde: fede with thy mouth: fede with thy worke: fede thou with praier of thy minde: with exhortation of the worde, and with example of exhibition.

Erasmus in his breife exposition vpon the Epist. to Eugrius

Hierome semeth to matche all Bishops together, as if they were all equally the Apostles successours. And he thinketh not any Bishop to be lesse then other, for that he is power or greater thē other, or for that he is richer. For he maketh the Bishop of Eugubiū equall with the Bishop of Rome. And further, he thinketh that a Bishop is no better then any priest, sauing that the Bishop hath authoritie to order Ministers.

In his Annotations vpon the 16 of Math.

I maruaile of some men, which do wrest this place (vpon this Rocke I will builde my Churche) to the Bishop of Rome, sith it is meant, not vpon *Peter*: but vpon all

all Christian people.

None of my predecessours Bishops of Rome, euer consented to vse this vngodly name. No Bishop of Rome euer toke vpon him this name of singularitie: we the Bishops of Rome, will not receaue this honour being offered vnto vs. Gregorie in his 4 booke 32 and 36 epistle.

What aunswere wilt thou make vnto Christ (meaning Iohn the Bishop of Constantinople, the first vsurper of that title) the head of the vniuersall Church, when thou shalt be examined at the last iudgement, that thus goest about by the name of vniuersal Bishop, to make al his members subiect vnto thee? In the 38 epistle of the same booke.

Your holynesse (that is, Eulogius the Patriarke of Alexandria) saith thus vnto me, As you haue cõmaunded. Haue away this worde, commaunding, from my hearing. I beseeche you, I commaunde you not: but that I toke to bee the best, I thought good to shewe you. In the 30 Epistle of the same boke.

I speake it boldly, who soeuer calleth him selfe the vniuersal Bishop, or desireth so to be called, is in his pride the forerunner of Antichrist: because in his pride he setteth him selfe before others.

Beholde euen the title of your letter, (meaning Eulogius.) Ye haue written the In his. 7. booke, and 30 Epistle.

pryude

Thapostles receiued the keyes

proude poesie, naming mée the vniuersall Pope: notwithstanding, I haue forbidden it. I beséeche your Holynesse to dooso no moore, for whatsoeuer is geuen vnto any other aboue Reason, the same is taken from your selues.

Beda vppon the 16. of Mathevve, vvhat doo men say that I am?

The power of binding and loosing, notwithstanding it séeme to bee geuen onelye vnto *Peter*: yet without all doubt, wée must vnderstande that it was geuen also to the rest of the Apostles.

In his Hom. vppon the 1. to the cori. the 1. chap.

Thou art Peter, and vppon this Rocke which thou hast confessed: vpon this Rocke which thou hast knowen, saying, Thou art Christ the sonne of the liuing God, wyll I builde my Churche: that is to saye, I wyll builde my Churche vppon my selfe, being the Sonne of God. I will builde thée vpon me, and not me vpon thée. For men being desirous to be builded vpon men, did saye, I holde of Paule: some, I holde of *Apollo*: and other, I holde of Cephas (the same is *Peter*) but other that woulde not be builded vpon *Peter*, but vppon the Rocke, did say, I holde of Christ.

The 2. counsell of constantinople chapter 36.

Wée decrée, that the Sée of Constantinople shall haue Rightes and priuiledges equally with the Sée of old Rome.

Whosoeuer desireth primacie in earth, in

in Heauen hee shall finde confusion: neither shal he be accounpted among the seruauntes of Christ, that will once intreate of primacie. chrisost. the 40. distinction Quicunque. X

Because thou hast professed mée truely, to be the Sonne of the liuing God: vppon this Rocke, that is, vpon mée whom thou confessest to be the sonne of the liuing God: I will builde my Churche. To thee wil I giue the keies of the kingdom of Heauen: by the keyes we must vnderstand, knowledge, and power, to discerne betweene good and bad, that those whom thou sèest to abide in the true Faith, thou shalt iudge them worthy of heauen: those whom thou sèest depart from the trueth, thou shalt iudge them worthy of hell fire. Haymo in his Homily vpō the feast of Peter and Paule.

This authoritie the Lorde gaue, not onely vnto *Peter*, but also to all the Apostles: because *Peter* erpressed the Faith of all the Apostles, saying, Thou art Christ, the sonne of the liuing God.

So that, that the Lorde sayd vnto *Peter*, he sayde vnto all his Apostles, as it appeareth in *Iohn*, whose sinnes ye remit, they are remitted. &c.

The Bishop of Rome him selfe maye not be called the vniuersall Bishop. Gratian in the 99. distinction. *§ 110 prima sedis* X

Pope Bonifacius the thirde obtayned of the

Platina of Bonifaicus. 3

of the Emperor Phocas (that Rome should bee called the head of all Churches) but with great contention and much a do.

Ruffinus in his 1 booke and 6 chap. of the historie of the Church. or cas.

It was decréed in the counsell of Nyce, that in Alexandria, and in Rome, the olde custome should be kepte: that the Bishop of Alexandria should rule ouer Egipt: And the Bishop of Rome, ouer the Churche of his Suburbes.

Nylus in his boke of the supremicie of the Bishops of Rome.

That it may the more plainly appeare that the Pope hath no gouernement ouer all other Bishops, reade the sixte Cannon of the counsell of Nyce: there it is expressedly cōmaunded, that the Bishop of Alexandria, shall haue the rule ouer certaine Churches: And the Bishop of Rome ouer certaine: And the Bishop of Antioche likewise ouer certaine. And that it be not lawfull for anye one of them to inuade an others iurisdictiō, if any one not contented with his own, craue dominiō ouer others, he ought of righte to be called a breaker of the customes, & also of the holy Canons.

Seeing there is certaine countries appointed out for the Bishop of Rome: Certaine for the Bishop of Alexandria: And certaine for the Bishop of Cōstantinople: they are nowe no more subiect vnto him, then he vnto them.

Arthing forbidden Eusebius li. 5. ca. 19. The

for pet's prerogatyu above his fellowes reade decret ca in novo fol. 21.

The Pope is the greatest Bishop: although not in vertue, yet at least in mony. Codrus vrseus in his first sermon

¶ Cap. 22.

¶ Against praying for the dead.

WHile the childe was yet aliue, I fasted and wept: for I saide, who can tell whether God will haue mercie on mee, that the childe may liue? 2. Sam. 12. 22.

But nowe being dead, wherfore should I nowe fast? can I bring him againe any more? I shall go to him, but he shall not returne to mee. 23.

A man can by no meanes redeeme his brother: he can not giue his ransome to God. Psal. 49. 7

So precious is the redemption of their soules, and the continuance for euer. 8.

The dead knowe nothing at all: neither haue they any more reward: for their remembraunce is forgotten. Eccle. 9. 5.

And they haue no more portion for euer, in all that is done vnder the Sunne. 6.

All that thine hande shall finde to do, do it with all thy power, for there is neither worke, nor inuention, nor knowledge, nor wise-

wisedome in the Graue: whither thou goest.

Wath.25. 8. And the foolyshe Virgines sayde to the wise: geue vs of your Oile, for our lampes are out.

9. But the wyse aunswered saying, We feare least there will not be inough for vs and you, but go ye rather to them that sel, and bye for your selues.

Marke.8. 36. What shall it profit a man, though he should winne the whole worlde, if he lose his Soule?

37. Or what shall a man giue for recompence of his Soule?

Luke.16. 17. Then Dives saide, I praie the therefore Father, that thou wouldest send him to my Fathers house (for I haue Fiue brethren) that he maye testifie vnto them, least they also come into this place of torment.

He saith not y they should pray or cause Masses, or diriges to be doen for him.

* I woulde (not brethren) haue you ignorant concerning them whiche are a 1. Thes.4. 13. sleepe, that ye sorrowe not euen as other which haue no hope.

14. For if we beleeue that Jesus is dead, and is risen, euen so them which sleepe in Jesus, will God bring with him.

18. Wherefore comfort your selues one another with these wordes.

The

My Doue, come vnto the Herbour of the Rocke that toucheth the wal, vnto the benignitye and gwdneſſe of Chriſt, and vnto the mercy of the Lord. The ſame is the herbour of the Rocke, the herbour of faith, of hope, and of the trueth, touching the Wall, or which toucheth the Wal: that is to ſay, afore the gate be ſhut, afore the King being within the Walles, will receaue no more, after our departing hence, after the death, when the Gates touch no more the Wal, but are ſhut vp, ſo that we be no more able to amend. There is neither faſting, nor Almes dædes, nor repentaunce, nor righteouſneſſe, nor gwd, nor euill, that can eyther profite or hurt after our death.

Epiphanius in his 3. boke and 1. Hō. againſt hereſies, the 50. hereſie, vppon the Ballets or canticles of Salomon 2.

For there the Lazarus commeth not vnto the Ritch, nor the Ritch vnto Lazarus: the Ritch receaueth not the thing that he doth aſke, though he doth aſke it with earneſt praiers of the mercifull *Abraham*, for the Garners and Sollors be made faſt, the time is accompliſhed and paſt, the battaile is foughten, and the place thereof emptye and voyde, the Crownes are geuen: they that haue foughten, are at reſt: they that haue

haue not preuented or come before, are gone: they that haue not foughten, be no more there: and they that haue bẽ ouercome, are driuen out.

For all thinges are plainely consummated and ended, by and by after the departing out of this world: but whiles they be yet all in the conflict or battayle, there is a rising againe after the fall, there is yet hope, there is a medicine and confession.

And although these thinges bée not in all men most perfect, yet the saluation of other is not without hope.

Ciprian in his sermon of mortalitie.

Séeing that wée knowe that our brethren which bée deliuered out of this world, by the hande and calling of the Lorde, are not lost, but sent before. Wée must not here take on vs black Gownes, sith that they haue alredie there put on white garmentes: wée must not geue occasion vnto the *Panyms*, that they may deseruingly and by good right blame vs, or lay to our charge, that wée do lament and bewayle them as perished and lost, whom wée do affirme to liue with God. And so reproue with the testimonie of our harts, and breake the same faith, that we do professe and set forth by our communication and talke.

When

When we be once departed out of this life, there is no more place of repentance, there is no more effect or working of satisfaction: life is here either lost or wonne: euerlasting saluation is here prouided for, by the due worshipping of God, and the fruites of faith. In his 1 treatise against Demetrius.

Then he shall be without the fruite of repentaunce, and griefe of paine: in vaine shall weeping be, and prayer shalbe of no force nor effect.

Therfore all these thinges, that is to wyt, the loking vnto the Corps, or caring for it: the condition of the burying, and the pompe of the Funerals, are rather for the comfort of the liuing, then for the aide and helpe of the dead. Auguſt. in his. 1. booke and xii cap. of the citie of God.

If costly and precious burying do profite the vngodly, vile burying, or none at all shall hurt & hinder the godly. The multitude of seruaunts did in the sight of men, make excellent and glorious Funeralles vnto that rich man that was all clothed in purple: but ỳ ministerie of Angels made much more excellent & noble Funerall in the sight of God, vnto the poore sælie creature that was full of Scabbes, Pockes, and sores: for they did not laye him in a Tombe of Marble, but did carie him into

the

the bosome of Abraham.

In his 1. treatise vpō the Epistle of Iohn.

Whereof doo Schismes come? Hereof they come, when men say, wee are righteous: wee make holye the vnholye: wee doo iustifie the wicked: wee doo praye: wee doo obtaine.

Hierome in his 13. question, and 2. chapiter.

Wee knowe that in this worlde, we can be helped one of another, either with prayers, or with counsel: but after we be once before the iudgement seate of Christ, neyther Iob, nor Daniel, nor Noah, bee able to praye for any body, but euerye man shall beare his owne burthen.

Chrisostō in his 48 Hom, vpon the 20. of Iohn.

When thou doest heare that our Lord did ryse againe naked, ceasse I praye thee from the madde expence of the burying. What meaneth this superfluitie and vnprofitable dispence, which vnto them that make it, bringeth hurt, and no profite vnto the dead, but rather harme?

The counsel of Toledo 3 chap. 22. 23. question 2. chapter. Qui diui. fo. 236.

Wee doo bid and commaund, that they which depart out of this lyfe, by the diuine calling of the Lorde, be caryed forth to their Graues, onely with Psalmes. For, wee doo altogether forbid the same praier of Funerals, that they be wont to Sing commonly for the dead.

Senten 4. distinctiō 45 Neque.

Hee that Prayeth for a Martyr: doth wrong vnto the Martyr.

Augustin de vtilit. apostoli sermo 17.

Chap.

Against faigned purgatory, and popish pardons.

COme and nowe let vs reason together, saith the Lord: though your sinnes were as Crimsin, they shalbe made white as Snowe: though they were red lyke Scarlet, the shalbe as Woll. Esay.1.18.

No man vnderstandeth that the righteous is taken away from the euil to come Peace shall come, they shall rest in their beds, euery one that walketh before him. Esay.57.1.

I, euen I am he that putteth away thine iniquities, for mine owne sake: and wyll not remember thy sinnes. Esay.43.25.

Purge mée with Isope, and I shalbe cleane: washe mée, and I shalbe whiter then snow. Psal.51.7.

As high as the heauen is aboue the earth: so great is his mercie towarde them that feare him. Psal.103.

As farre as the East is from the West: so farre hath he remoued our sines frō vs Ezech.18.27.

When the wicked turneth away from his wickednesse that hée hath commited, and doth that thing whiche is lawfull and right, he shall saue his soule aliue,

Because he considereth and turneth awaye from all his trangressions that he hath commited, he shall surelye liue and shall not dye.

Hosea.3. I wyll redéme the from the power of the Graue: I wil deliuer them from death O death, I wyll be thy death: O graue I wyll be thy destruction: repentaunce is hid from mine eyes.

Eccl.9.5 The lyuing knowe that they shall dye, but the dead knowe nothyng at all: neither haue they any moze rewarde, for their remembraunce is forgotten.

Also their loue and their hatred, and their enuie is nowe perished, and they haue no moze portion for euer, in all that is done vnder the Sunne.

And if the Trée doth fall toward the South, or towarde the Nozth, in the place that the Trée falleth, there shall it bée.

Wisd.5 The soules of the righteous are in the hande of God, and no tozment shal touche them.

In the sight of the vnwise they appeared to dye: & their end was thought grieuous. And their departing from vs destruction but they are in peace.

Eccle 14. Defraude not thy selfe of the good daye: And let not the portion of the good desires

ouer

ouerpasse thee

Geue and take, and sanctifye thy Soule worke thou righteousnes before thy death for in the hell there is no meate to finde.

Commaunde therefore that I may be dissolued out of this distresse: and go into the euerlastyng place. Tobby 3.6

Enter in at the straite Gate: for it is the wyde Gate, and broad way that leadeth to destruction. Math 7 13

Because the Gate is straite, and the way narrowe that leadeth vnto lyfe: and few there be that finde it.

He that blasphemeth against the holy Ghost, shall neuer haue forgeuenes: but is culpable of eternall dampnation. Mark 3.

And these shal go into euerlastyng paine and the righteous into life euerlasting. Math .25

And beinge in Hell tormentes, he lift vp his eyes, and saw Abraham a farre of, and Lazarus in his bosome. Luk.16.23.

Besides all this, betweene you and vs there is a great Gulfe set, so that they which woulde go from hence to you, can not: neyther can they come from thence to vs.

And he said vnto Jesus, Lord remẽber me when thou commest into thy kingdome, Lap.23.42.

Then Jesus said vnto him, Verely I say

vnto thée, To day shalt thou be with mée in Paradice.

46. And Iesus cryed with a lowde voyce, and sayde, Father into thy handes I commende my spirite: and when he had thus sayd, he gaue vp the ghost.

Iohn. 3 18. He that beléeueth in him shall not bée condempned: but he that beléeueth not, is condempned alredy, because hée beléeueth not in the name of the onelye begotten sonne of God.

36. He that beléeueth in the sonne, hath euerlasting lyfe: and he that obayeth not the sonne, shall not sée lyfe, but the wrath of God abideth on hym.

Chap. 5. 24 Verely, verely, I say vnto you, he that heareth my wordes, and beléeueth in hym that sent me, hath euerlastinge life, and shall come not into condempnation, but hath passed from death to lyfe.

29. They shall come forth that haue done good, vnto the resurrection of life: but they that haue done euyll, vnto the resurrection of condemnation.

Chap. 17. 24. Father, I will that they which thou hast geuen me, be with me euen where I am, that they may beholde my glory which thou hast geuen mée: for thou louedst mée before the foundation of the worlde.

And

And they stoned Stephen, who called on God, & said, Lord Jesus, receyue my spirite — Acts.7.59.

Nowe there is no damnation to them that are in Christ Jesus, which walke not after the flesshe, but after the spirite. — Rom. 8.1

While wee haue therfore time, let vs do good vnto all men. — Galath. 6. 10.

Christ is to mee both in life and in death aduantage. — Phil. 1. 21.

Desiring to be losed, and to be with Christ which is best of all. — 22.

I would not brethren, haue you ignorant, concerning them which are a sleepe, that ye sorow not, euen as other whiche haue no hope. — 1. Thess. 4. 13.

I haue fought the good fyght, and haue finished my course, I haue kept the faith. — 2. Tim. 4. 7.

From henceforth is layde vp for me the crowne of righteousnesse, and not to mee onely, but vnto all them also that loue his appearyng. — 8.

How much more the blood of Christ which the through the eternall spirite offred him selfe without spot to God, to pourge your consciences from dead workes, to serue the lyuing God. — Heb 9. 14

It is appoynted vnto men, that they shal once die, & after that cōmeth the iudgemēt — 27.

The blood of Jesus Christ his sonne, — 1. John. 1. 7

pourgeth vs from al our sinnes.

Reu.14 13. I harde a voyce from heauen, saying vnto me, write: Blessed are the dead which hereafter die in the Lord, euen so saith the Spirite: for they rest from their labours, and their workes follow them,

The Doctours.

Ignatius in his 8 Epist. ALwayes reason requireth, ỹ whiles we haue space and time, we should amende and correct oure faultes, whiles in this life we haue occasion giuen of repentance, for it is truely sayde, after death there is no place, nor time to confes our sinnes,

Ciprian of christes passion. In his first treatise against Demetrian. Thy blood, O Lord seeketh no reuenge: thy blood washeth our sinnes, and pardoneth our trespasses.

After we be once departed out of this lyfe there is no more place of repentance, there is no more effect or worckyng of Satisfaction: life is here either lost or wonne: euerlasting saluation is here prouided for by the due worshipping of GOD, and the fructes of Faith.

No man is letted either by sinnes, or by yeres to come to the obtayning of saluatiō, as long as a man is yet abiding or remaining in this worlo, no repētance is to late. The Gate is open vnto pardon and forgiuenesse

giuenesse, and they that seeke the trueth, shall haue an easie accesse vnto it.

Although thou doest at thy very departing out of this world, and going downe of this temporall lyfe, pray vnto God for thy sinnes, who is the true and onely God, calling vpon him with a faithfull confession, and acknowledging both of thine offences and of his trueth: thus confessing and beleeuing, thou hast frée pardon and forgiuenesse giuen and graunted vnto thée, of the mere goodnesse and mercy of God. And in the very death, euen as sone as thou hast giuen vp the Ghost, thou passest vnto immortalitie.

In his sermō of the Lords supper.

In that verye moment of time: euen when the Soule is readye to depart away from the bodye, is euen at the lippes of the partie to yeelde vp the spirite, the goodnesse of our most mercifull God refuseth not repentance. And whatsoeuer is truely done, is neuer to late done.

Ambrose of good death.

He that here in this lyfe, receaueth not remission of sinnes, shall not be there (in the life to come.)

In the 2 cap of the same booke.

Dauid as Pilgrime and straunger, made haste vnto the common Countrey of all saintes, desiring for the filthy infection of his tarying here, to haue his sinnes for-

geuen vnto him afore he should go out of this lyfe: for he ỳ doth not receiue there for geuenesse of his sinnes, shall not be there, but he shall not be there that cannot come vnto lyfe euerlasting. For life euerlasting is the remissiõ and forgeuenesse of sinnes.

Aug. in his 80 epistle.

Him shall the day of the Lorde finde vnprouided, whome the last date of this lyfe findeth vnprouided.

In his .1. boke of the 50 sermõ in the mounte.

Vntill thou pay the last Farthing: I maruaile, but that he meaneth that paine. which is called euerlastyng.

In his 21. boke and 27 chap, of the cittie of God.

What meanes this is, and what sinnes these be, which so let a man from cõming vnto the kingdome of God, that they may notwithstandyng obtayne pardon be the merites of holy frœndes, it is verye harde to finde, & very daungerous to determine. Certaynely I my selfe, notwithstanding great studie and trauaile taken in that behalfe, coulde neuer attaine to the knowledge of it.

In his sermõ of time, the 232. sermon

Let no man deceiue himselfe. There are but two places, and as for any thirde place there is none at all. For that raigneth not with Christe, shall perish with the deuyll without any doubt.

In his 13. boke and .8.

The soules of the godly beyng seperated from their bodies, are in rest: & the soules

of

of ỳ vngodly do ſuffer punishmẽt vntill the bodies of thoſe do riſe again vnto life euerlaſtyng, & the bodies of thoſe vnto eternal death, which is alſo called the ſecond death

chap of the citie of God

Let onely the price of ỳ blod of my lord, auaile me vnto ỳ perfectiõ of my deliuery.

In his boke vpon the 25 Pſalme

Whenſoeuer any man turneth him ſelfe vnto God, all thinges vtterly are forgeuen him: let no man be doubtefull, leaſt anye thing happely be not forgeuen.

In his 59. ſermõ of the vvordes of the Lorde.

Be ye followers of me as I am of Chriſt &c. He neuer dared to ſay, be ye iuſtified of mẽ, as I am of Chriſt, for no man is iuſt, but Chriſt iuſtifiynge: Whoſoeuer is ſo bolde to ſay, I do iuſtifie thẽ, it foloweth alſo that he ſhould ſay, I beleeue in thẽ, whiche ought to bee done to none of the holy ones: but to the holyeſt of all.

In his, 1. boke and 4. chap of remiſſion of ſinnes

The firſt place, the Catholique faith, by Gods auctorite beleeueth to be the kingdome of Heauen: The ſeconde place, the ſame Catholique faith beleeueth to be hel, ishere all Runnagates, and whoſoeuer is without the Faith of Chriſt, ſhall taſte euer lakking punishment. As for any thirde place, we vtterly know none, neither ſhall we finde in the holy Scriptures that there is any ſuch.

In his. 4. boke Hipognoſtichon.

In what ſtate his owne laſt daye ſhall

In his. 80.

finde

Epistle to Hesicius.

finde ethe man, in the same state the laste daye of the worlde shall finde him: for such as euery man in the same daye shal dye: euen such in that day shall he be iudged.

To peter the secon 3 chapter.

Who so in this lyfe shall not please God shall in the lyfe to come haue repentance for his sins: but pardon in the sight of God he shall not finde, for although there shall be the price of repentaunce, yet there shal be no amendement of his will.

In his 49. treatise vpon Iohn.

Euery man shall dye with his owne cause and rise againe with his owne cause.

In his 18. serm of the wordes of the Apostle.

There be 2 habitatiõs or dwelling places: the one in the fire euerlastyng: & the other in the kingdom that neuer shall haue end.

In his 54. E. pist, to Macidonius,

There is no other place to correct our maners & conditions, but only in this life, for after this life, euery mã shal haue yͭ, that he hath purchased vnto him self in this worlde

In his x book & xxii chap of the citie of God.

The victorye is gotten in his name, that hath take man vpõ him, & hath liued without sinne. that in him, & through him, being the Priest & the Sacryfice, remissiõ & forgiuenes of sinnes should be obtained & giuen, that is to say, by the mediatour of god and man, that man Iesus Christ, by whom the purging of our sinnes being made, we are reconciled vnto God. For men be not seperated from God but by sinnes where-

of

of the purging is not made, or which are not purged in this life by our owne vertue and strength, but by the mercie of God: by his pardon and clemencie, and not by our owne power. For, the same small vertue and strength, that is called ours, is graunted and giuen vnto vs by his goodnesse.

My brethren, we haue Iesus Christ the righteous, our aduocate with the father, he is the propitiatiō or pardon for our sinnes He that held this, neuer made heresie: He that held this neuer made Schisme: For, whereof do Scismes come? Hereof they come, when men saye, wee are righteous: we do make holy the vnholy: we do iustifie the wicked: wee doo praye: we doo obtayne. In his treatise vpō the epistle of Ioh. tract 1.

O vanitie, selling vanitte, to them that will heare vanitie: and vaine are they that will beleeue it. In his Boke of 50 Hom. hom. 30.

Thou shalt not go thence, vntil thou haue paied the last farthing. Christes meaning is, that he shall neuer come out: for that hee muste euer more paye the last farthing, whiles he suffereth euerlasting punishmēt for his sinnes committed in this world, Hier in his 1 boke and 1 chap vpon the lamētation of Ieremie.

He that doth not obtaine forgiuenesse of his sinnes whiles hee yet liueth in the body, doth perish to God, and ceaseth to be but he doth remaine or abide to him selfe. In his boke vpō the 95. of Esaie.

vnto

vnto euerlastyng torments.

The Dead hath no part in this world, nor in any worke vnder the sunne. &c.

In his boke vpō the. 9 of Ecclesiastes.

The dead can adde nothing vnto that whiche they haue taken with them out of this life, for they can neither do good, nor sinne, neither increase in vertue, nor vice.

A sinner yet liuyng, may be better then a righteous man that is dead, if hee wyll followe his vertues. And wherefore? for they that be aliue, maye for feare of death dō yet good dædes: but they that be dead, are able to adde nothyng vnto that whiche they haue once borne awaye out of this lyfe with them,

Chrisost. in his 27. Homily vpon Genesis

The thiefe on the Crosse næded not so much as one day to repent him selfe: what speake I one day? No, he næded not one houre: So great is the mercie of God towards vs.

In his. 44. Homily vpō Genesis.

This thing onely I require of a sinner (saith God) that he confesse his sinnes, and leaue the same: afterward I lay no more punishment vpon his sinnes.

In his .2. serm. of Lazarus.

Prepare thy workes against the ende, make thy selfe readie to the waye: If thou hast taken away anye thinge from anye man, restore it againe, & say with Zacheus If I haue taken away any thing frōm any man,

man, I do geue it him againe fourefold: If thou be made an enemie to any man, be reconciled vnto him againe, before ye come before the iudge. Pay all thy debtes here, that thou maiest without anye feare or trouble of conscience see that dreadfull iudgement seat: Whiles we be yet here, we haue a godly hope: but as soone as we be once departed hence, it lieth no more in vs for to repent, nor for to washe awaye our sinnes.

This is a plaine and a manifest doctrine of Lazarus and Diues, by which is taught, that after the departyng of the soule from the body, men cannot by any meanes, or prouisions, or by any policies, bringe profite or commoditie to them. Iustinus. q. 60. to Orthodoxus.

It is most certayne, that the soules of the righteous, being losed from the flesh, are receiued into the heauenlye se[illegible]s. And that the very trueth it selfe te[illegible]th, saying, Where the Corps is, the[illegible]e Egles wyll resort. Gregory in his 4 boke of Dialoges and 25 cap.

In what place, or state so euer a man shall be founde when he dieth, in the same state and degree he shal remayne for euer. Olimpiodorus in the 9. chap. of Ecclesiastes de B. philogonio.

I wyll stande bounde in Gods behalfe, if any of vs forsake his sinnes with all his heart, and make true promise vnto God, that

that he will no more retourne vnto them, that then God shall require nothing els vnto satisfaction.

Polidorus of the inuẽtions of thinges, in his 8 booke and 1 chap.

No Catholique man nowe doubteth of Purgatorie: whereof notwithstanding, among the auncient fathers there is either no mention at all, or verye seldome, yea euen vntill this daye the Grecians beleeue it not: for, as long as there was no care for purgatory, no man sought after Pardons. (A cupstauntall reason.)

Sylueſter Prierias in his booke against Luther.

Pardons are not knowen vnto vs by the authoritye of the Scriptures: but by the authoritye of the Churche of Rome, and of the Popes, which is greater then the authoritye of the Scriptures (O blaſphemous mouth so to say.)

Fiſher B. of Rocheſter in his booke against Luther.

Thus I aunswere: It cannot well appeare from whom Pardons first began. Among [illegible]lde Doctours, and Fathers of [illegible]h, there was eyther no talke at all, or very litle talke of purgatorye: but as long as purgatorye was not cared for, there was no man that sought for pardõs. For the whole price of Pardons hangeth of Purgatorye: take awaye Purgatorye. and what shall we nede of Pardons? Pardons began, when folke were a litle afraide with the paines of Purgatorye.

(Behold

(Beholde a purgatorie sither.)

Of Pardons litle maye be sayd of certentye, for the Scripture expressely saith nothing of them, touching that Christ sayd vnto Peter: Vnto thee wyll I geue the keyes, &c: We must vnderstand this authoritye with a corne of Salt. (Therfore certaine of the Popes Pardons that promise twentye thousande yeres, are folishe and superstitious.) Iohn Maior vpon the 4. sent and 20. distiction Quest. 2.

There is nothinge in the Scriptures lesse opened, or whereof the olde Fathers haue lesse written then Pardons: of Pardons there is no mention. Alphõsus de Castro, in his 8 booke of pardon

In many of their bookes, there are contayned so many dayes and yeres of Pardon, that good men maruell that they could euer come out, by the consent either of the Pope, or of any other good man. In the Tripate vvorke that is ioyned vvith counsell of Lateran, the 3. boke and 8. chap.

Rome geueth all thinges to them that geue all things, All things at Rome wyll passe for money.

The deuising of Pardons, is a godlye guile, a hurtlesse deceite, to the intent that by a deuout kinde of errour, the people may be drawen to godlynesse. Bernarde of Clunice in Sattaria

Amongst vs in Rome, Churches, Priestes Alters, Palles, Crownes, Fire, Incense, Prayers and Heauen are set to sale: yea Vesselus a Schole Doctour.

God

God him selfe amonges vs may be had for money.

Budæus in Pandictis.

The Popes Cannons séeme not now, to guide mens lines: but if I may so say, they serue rather to make a banke, and to get mony.

Thomas Becket in his epistle to the B. of Mentze.

Rome our mother is become an harlot: and for monie, & rewarde, layeth her selfe to sale.

a. Bullinger in the Relation.

a. If Caput come of Capio, whiche signifieth to take: thē may Rome well be called so, which doth nothing for sake.

Mantuan.

If you declyne Capio Capis, and to the groundes come. Her nettes are large and cannot misse, to catch both all and some. If we haue any thing from Rome, they be trifles It receiueth our golde, & deceiueth vs, alas onely mony nowe there raineth.

Cap. 24.

Against Aparitions and appearing of Soules after they depart from the body.

Gen. 3. 19.

IN the the sweat of thy face shalt thou eate thy bread, til thou returne to the earth: for out of it wast thou taken because thou art duste, and to duste shalt thou returne.

Deu. 18. 10

Let none be founde amonge you, that maketh

maketh his sonne or his Daughter to goe
through the fire, or that vseth witchcrafte,
or a regarder of times, or a marker of the
flying of Foules, or a Sorcerer.

Or a Charmer, or that counselleth with spir. 11.
ites, or a soothsayer, or that asketh cou-
sell at the dead.

Nowe being dead, wherefore shoulde I 1. Sam. xiij.
fast? can I bring him againe any more? I 23.
shall goe to him: but he shall not retourne
to me.

Are not my dayes fewe? let him ceasse, Job. x. vv.
and leaue of from me, that I maye take a
lytle comfort.

Before I go, and shall not returne, euen vvi.
to the lande of darkenesse and shadowe of
death.

So man slæpeth and ryseth not, so he Cap. 14. 12.
shall not wake againe: nor be raysed from
his slæpe, tyll the heauen be no more.

And he knoweth not if his sonne shalbe 13.
honourable, neyther shall he vnderstande
concerning them, whether they shall be of
lowe degree.

They shal goe downe into the bottome Cap. 17. 16.
of the Pit: surely it shall lye togeather in
the dust.

As the Clowde vanisheth and goeth a Chap. 7. 6.
way, so he that goeth downe to the graue,

shall come vp no more.

Nor shall returne no more to his house, nether shall his place knowe him any more.

Psal.30. xv. The dayes of man are as grasse: as a flower of the fielde, so floryth ye.

xvi. For the winde goeth ouer it, and it is gone: and the place thereof shall knowe it no more.

Esay.8.19. And when they shall saye vnto you, enquire at them that haue a spirit of deuination, and at the Southsaiers, which whisper and murmere: should not a people enquire at their God? from the liuing to the dead.

xx. To the lawe, and to the testimonie. &c.

Thap.95,3. A people that prouoke me euer vnto my face: that sacrificeth in Gardens, and burneth incence vpon Brickes.

4. Which remayne among the graues, and lodge in the desertes. &c.

Wised.3.1. Our life is short and tedious: and in the death of a man there is no recouery. neyther was any knowen that hath returned from the graue.

Thap.3.1. The Soules of the righteous are in the handes of God, and no torment shall touch them.

Eccl,38.20. Take no heauinesse to harte, driue it away

away, and remember the laſt ende.

Forget it not, for there is no turning 22.
againe: thou ſhalt do him no good, but hurt
thy ſelfe.

Seeing the dead is at reſt, let his remem- 23.
braunce reſt: and comfort thy ſelfe againe
for him, when his ſpirite is departed from
him.

But God ſayde vnto him, O fole, this Luk. 12.20.
night wyl they fetche away thy ſoule from
thee.

And he ſayd, Nay Father Abraham, but Cap. 19, 30
if one come vnto them from the dead, they
wyll amende theyr liues.

Then he ſayde vnto him, If they heare 31.
not Moyſes, and the Prophetes: neyther
wyll they bee perſwaded though one ryſe
from the dead againe.

And they ſtoned Stephen, who called on Acts. 7. 59.
God and ſayde, Lorde Jeſus, receyue my
ſpirite.

And no maruaile, for Satan him ſelfe is 2. Cor. 11.
tranſformed into an Angell of light. xiiij.

I would not, brethren haue you ignorant, 1. Thef. 4.
concerning them which are a ſléepe, that xiij.
ye ſorrowe not, euen as other which haue
no hope.

And when he was come out of the Ship, Mark, 5. 2.
there met him incontinentlye out of the

graues, a man which hade an vncleane spirite.

Who had his abiding among the Graues and no man could binde him, no not with chaynes.

¶ The Doctours.

Tertullian in his booke of the soule

GOD forbide that we should beléeue that the soule of any saynt, muche lesse of a prophet, hath béene fetched vp by the deuyll, being taught that Sathan him selfe is transformed into an angell of light, much more into a man of light: and that he shall also affirme him selfe to bée God, & worke wonderful signes for to subuert euen the very elect, if it were possible.

But although the vertue of God, hath called agayne certayne Soules in to their bodies, for to teache vs that hée might do it by hys owne right: It shall not therefore bée communicated, or graunted vnto the confidence and boldnesse of Magicians or Sorcerers, and vnto the deceytfulnesse of dreames, and lyinges of Poets: but when in the examples of the resurerection, the vertue or power of God doth bring againe the very soules into their bodies. It is shewed with a whole and full trueth, and which can bée touched and handled, that is a shape or fourme of verytye, or that

it

it is a true & an vnfeigned shape or forme: so that thou mayeste iudge that all fetching vp, and appearing of the dead without bodyes, is mere illusion and deceptfulneſſe.

The ſpirite of Samuel, which the woman Sorcerer raiſed vp to Saul, was not the ſoule of Samuel. but the Deuell, which appeared in Samuels lykeneſſe, for to deceaue Saul.

Augustin to Simplician, 3. queſtion.

You ought to know this, that euery nation aſketh counſel at their owne gods, & enquireth of the dead for the health of the quicke: but God hath geuen you the Lawe for your helpe.

Hierom vpon the 8. chapter of Ieremie.

The ſoule that is departed from the body, cannot wander in theſe coūtries or regions. For the ſoules of the righteous, are in the handes of God: and alſo the ſoules of the children, for they, haue not ſinned. And that the ſoules of ſinners are straight waies after their departure, led away, it is made manifeſt by the rich man, & Lazarus.

chriſoſt. in his 29 hom. vpon the 8. of Matherv

But the Lord doth alſo ſaye in another place, This day wil they fetch away again thy ſoule from thée. Therfore the ſoule after that it is once gone from the body, can not wāder here amongſt vs, and not without a good cauſe, for if they ỹ goe in a iour-

ney, if they chaunce to come into some vnknowne countreis, can not tell whether to goe, except they haue a guide: howe much more shall the soule being departed from the body, when shee entreth into a lyfe and way that is altogeather newe vnto her, be vncertaine and ignorant, whither shee may go, except she get a guide.

It maye be proued by many places of Scripture, that the soules of the righteous men do not wander here after their death. For Stephen saith: Lorde receyue my spirite, & Paul did desire to be losed, and to bee with Christ. The Scripture also doth saye of the Patriarche, and he was layde to his Fathers, being dead in good age. And that the soules of sinners cannot abyde here, neither heare the rich what he saith, marke and weigh what he doeth aske and not obtaine. If the soules of men might be conuersant here: he would haue come him self, and his desire was, & certifye his brethren of the torments of Hell.

By the which place of the Scripture, this is also most manifest and plaine, that the soules, after they bee gone out of theyr bodyes, are led into a certaine place, from whence they come not againe at theyr owne wyll and pleasure, but do tary there

for

for the dreadfull day of iudgment.

Howe shall they perswade me, or make me to beleeue that the soules of vnspotted men, do worke with themselues it because that thou hast some times hard them, that be possessed with deuyls, crie out and say, I am the soule of such a one, but this saying doth also proceede & come of the fraude and deceiptfulnesse of the deuil. For, it is not the soule of the dead that speaketh such thinges: but the deuill doth faine & counterfait them, that he maye deceiue and beguile them that heare.

These ought to be taken as olde wiues fables, the wordes of liers, & fraie bugges of children: neyther can the soule, being departed from the body, walk in the earth.

That thou maist also abundauntly and fully knowe that the doctrine of the scriptures, and of the Prophetes, is of more weight and authoritie, than if they that be raised againe from death, should shew any thing consider this with thy selfe, that whosoeuer is dead, is a seruaunt: but whatsoeuer the scripture doth speake, the Lorde hath spoken it. Therefore though a dead man should rise againe or an Aungell come downe from heauen: wee must chiefly and aboue all thinges beleeue the

In his 4. sermon of Dines and Lazarus.

Scriptures. For, the maister of the Aungels, and the Lorde, both of the liuing and the dead, hath made them.

And if God had knowne that the dead, being rayſed againe, might haue profited the liuing: hee that hath done all thinges for our profite, would not haue left the ſame vndone. And if it were, that the dead ſhould oftentimes riſe againe, men would alſo deſpiſe the ſame, and ſet naught by it nowe adayes.

Let vs not ſeeke to heare thoſe of the dead, that the holy Scriptures do teach vs moſt plainly, leaſt by the proceſſe of time, the deuyl ſhould haue ſet forth pernicious doctrines, and alſo leaſt the word of God ſhoulo haue come into contempt. For in ſtede of good ſpirites, the deuil would haue appeared for euerye trifle vnto men, and woulde haue tranſformed him ſelfe into the ſoules departed: for to bring euery day new Reuelations, or he ſhould haue made as though hee had rayſed ſome of the dead by falſe and deceiptfull illuſions, or hee ſhould haue turned away ſome men from the true faith, which woulde haue made folke to beleeue, that they had beene dead and rayſed vp againe, and ſo hee woulde haue made them to ſay, whatſoeuer it had plea-

pleased him.

Whereby it should haue come to passe, that the holy scriptures should haue beene vtterly despised, and that men would only haue geuen credite to such reuelations as wee do see by experience nowe at this day. And so men coulde not haue deserned or knowē the true reuelations of God, from the reuelations of the Deuill.

And therefore, God would not teache vs by the dead, but by his holye Scriptures, and by the Ministerye of liuing men: of whome also he bad vs to beware, that they do not set forth vnto vs one thing for another, and deceyue vs.

Let Iulianus shewe and proue, where the holy Apostles haue taught vs, that wee must lye about ỳ Sepulchres or Graues, and seeke for the vision or appearinges of the dead, that is to say, dreames. cyril in his 10 booke against Iulianus.

But he can not do it, for hee is deceiued and seduced in it, yea, the good man did not perceyue nor vnderstande that hee dyd in this thing rather condempne the abhominable superstition of the Greekes, then any superstition that hee can finde in vs. For, neyther the Iewes, nor wee after them, following the Sacred and holye Lawes, bee wont to enquyre and seeke

for

for visions by dreames, nor to take pleasure, as little Infantes with sundrye and diuers appearinges: but contrarywise, we doo hate them that teache suche thinges: for the lawe of God speaketh of them in Deuteronomiē. xiij. Chapter. after this maner, If there rise amonge you a Prophet, or a dreamer of dreames &c. We haue then a commaundement to withdrawe our selues from dreames: but these thinges are pleasaunt and acceptable vnto them that serue Deuylles, and seeme vnto them bothe greate and worthy to bee obserued with all diligence.

It is moste certayne, that when they gaue them selues to serue Deuylles, they did sleepe in the Graues, and went after dreames and sothsaying, behauyng them selues after the maner of Sorcerers.

Lactantius in his 5. boke and 2. chap. of his institucions.

The rude ignorant people thinke that mens soules walke about the graues, and reliques of their bodies.

X * Theophylacte vppon the. 16. of Luke.

* There be suche nowe a dayes, which are wont to saye, who hath seene what is done in Hell? who euer came to bryng vs word? But let them heare what Abraham sayeth, For if we do not beleue the scriptures

tures, we should not beleeue them neyther that should come from Hell. The Iewes haue well declared the same, which because that they beleeued not the scriptures would in no wise beleeue them that were rayſed agayne from the dead: but would haue ſlain Lazarus that was raiſed again. And although many were rayſed againe frō death, after that Chriſt was crucified: yet dyd they not let therefore to perſecute moſt cruelly the Apoſtles afterward.

If it had bæn profitable for the faith, that the dead had oftentimes appeared vnto the liuing, the Lorde would haue done it often. But nowe there is nothing ſo profitable, as the dilligent ſearching out of the Scriptures. The Deuil can alſo counterfaite falſely and in outwarde apperaunce, the reſurrection of the dead, for to ſeduce and deceiue the ignorannt & fooliſh, and for to ſowe pernicious & Deuilliſhe doctrines accordīng to his mallice.

But they can haue no illuſions that ſearch the Scriptures as it behoueth, for they be the Candle, which if it ſhineth & geue light once, the Thæfe is taken and manifeſted. Wee muſt then beleeue the Scriptures, and not care for the rayſing or wandring vp againe of the dead ſoules.

Chap-

Christ is our onely mediatour and intercessour, to God the father.

Mat.xi.28 Come vnto me, all that are weary and laden and I wyll ease you.

Luk.3.22. And ther was a voyce from heuen, saying, Thou art my beloued Sonne, in thee I am well pleased.

Iohn.x.1. Verely, verely, I say vnto you. He that entereth not in by the doore into the sheepfolde, but climeth vp another waye, he is a theefe, and a robber.

6. I am the doore, by me if any man enter in, he shalbe saued: and shal go in and out, and finde pasture.

Cap.17.9. Iesus saide vnto him, I am the way, and the trueth, and the lyfe. No man commeth

Cap.19,23. vnto the Father, but by me.

Verely, verely, I say vnto you. Whatsoeuer ye shall aske the Father in my name, he wyll geue it you.

Rom. 8.32. If God be on our side, who can be against vs? Who spared not his owne sonne, but gaue him for vs all to death: howe shall he not with him geue vs all thinges also?

34 Who shall condempne? It is Christ which is dead, yea rather which is ryssen againe,

agayne, who is also at the right hand of God, and maketh request and intercession for vs.

Whosoeuer shall call on the nam of the Lorde, shall be saued. Act. 2. 13.

Pe are of him in Christ Jesus, who of god is made vnto vs, wisdome, and righteousnesse, sanctification, and redemption. 1. Cor. 1. 30

There is one God, and one mediatour betwene God and man: which is the man Christ Jesus. 1. Tim. 2. 5.

This man because he endureth for euer, hath an euerlasting Priesthode. Heb. 7. 24.

Wherfore he is able also perfectly to saue them that come vnto God by him, seing he euer liueth, to make intercession for them. 25.

My Babes, these thinges write I vnto you, that ye Sinne not: And if any man sinne, we haue an aduocate wyth the Father, Jesus Christ the iust. 1. John. 2. 1.

And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world. 2.

The Doctours.

Christe is oure mouth where by wé speake vn to the Father: our eyes wherby we sée the Father: our right hande, whereby we offer our selues vnto the Father, wyth out whose intercession neither Ambrose in his booke of Isaac and of the soule

Christ is our onely mediatour

neither we, nor al the Saintes haue ought to do with God.

In his booke vpon the .1. chap. to the Romanes.

When through shame, vse accustomably euery where this miserable excuse, why they neglect to come vnto God, saying, that by them we goe vnto God, as by the noble men we come vnto a King. Well sayde: is there any man so mad, or so vnmindefull of his health, to giue vnto a noble man the honour due vnto the King onlye? for that if any in suche sorte behaue them selues, they are iustlye condempned as guiltye of treason. And shall these men not thinke them guilty, which geue the honour of the name of God vnto a creature: and forsake they? Lorde, doe worship their fellow seruauntes, as though there were any thing greater then God, to whome a man might do seruice.

For therefore also do we go vnto a King by Tribunes and noble men, because the King is also a man, and knoweth not to whome to commit the publique weale. But to obtayne Goddes fauoure, from whome vndoubtedlye nothing is hydden, (for he knoweth what is méete for euery man to haue,) we haue no néede of an aduocate, or spokesman, but a deuout minde. For, whersoeuer suche a one speaketh

vnto

vnto God, God will answere him.

We haue all thinges in Christ, if thou desire to be cured of thy woundes, he is thy Phisition: if thou be grieued with thy sinnes, he is thy righteousnesse: if thou lacke helpe, he is thy strength: if thou feare death, he is thy life: if thou be in darknesse, he is thy light: if thou wilt goe to heauen, he is thy waye: if thou seeke meat, he is thy nourishment. In his 4. boke vppon Luke.

Ye beyng such a man, did not saye, Ye haue an aduocate with the Father: but if any do sinne, we haue an aduocat with ỹ father: He saide not, ye haue mee for your aduocat. But brethren, we haue an aduocat with the Father, Iesus Christe the righteous, and he is the satisfaction for our sinnes. augu. in his 1. treatise vp on the epist. of Iohn.

He that hath holden this, hath committed no heresie: he that hath holden this, hath committed no Schisme.

He sayde not, ye haue, neyther ye haue mee: neither saide he, ye haue Christ: but he put Christ, and not him selfe, and sayde: we haue, not ye haue: he had rather put him selfe in the number of sinners, that he might haue Christe his aduocate, then put him selfe an aduocate, whereas Christe shoulde be the aduocate, And to be founde among

among the Prowde men, which shall be dampned.

In his enchiridion vnto Laurẽce the 32. chapiter

Wee are reconciled and brought in fauour againe with GOD, through Christ which is the mediatour, that of enemies wee might be made sonnes.

In the 107 chap. of the same booke

Neyther should we be deliuered through him, as onely the Mediatour of God and man Christ Jesus, if hee were not also God. But when Adam was made, that is to wit, a right man, he néded no mediatour: but when as sinnes dyd seperate and sunder mankind far from God, we must be brought in fauour againe with God, by a mediatour, and a meane, which was onelye borne without sinne, lyued and was slaine, vnto the rising againe of the flesh, and to euerlasting lyfe.

Vpon the 94 Psalme

If thou desirest for the Priest, he is aboue in Heauen, where he maketh intercession for thee, which vpon the earth died for thee.

In his 3. booke of freevvyll. cap. 65.

We are not commaunded to go vnto the Creatures, that we maye bleese, or obtaine blessfulnesse: but vnto the Creatour, of whome, if we be other wyse perswaded then the matter is, or then it behoueth, we are deceyued, with a most pernicious errour.

In his secõd

Christian men do prayse one for another in

in theyr prayers: but he for whome no man doth praye, but he for all men, is the onely and true mediatour. boke and 8. cap. againste Parmenian.

Is he farre from thée, that thou nédest to go to some place? God is not shut vp in a place, but is allwayes at hande: and hée that is not iucluded and sparred vppe in a place, is holden with faith. For if thou wilt aske a man any thing, thou doest enquire what he doeth, and he hearing, pretendeth slæpe, or is not at leasure, or surely the seruaunt wyll not aunswere. But with God thou nédest none of all these: but where-soeuer thou art, or callest for helpe of him, he wyll heare thée. Thou nédest no Porter, no Mediator or goer betwéne, or seruaunt: but saye, God haue mercye vppon mée. Chrisost in his 1 Hom. of the woman of Canane. X

Tell me, O woman, sith thou art a wicked and a sinfull woman: how durst thou goe vnto him? I knowe (sayth shée) what I doe: beholde the wisedome of the woman, she prayeth not vnto Iames, she intreateth not Iohn, shée goeth not vnto Peter, she dyd not get her selfe to the companyō of the Apostles, shée sought for no Mediatour: but for all these thinges, she toke repentaunce for her companion, which dyd fulfyll the roome and place of an Aduocate, and so she In the same Homily. 16.

did go to the highest fountayn.

In his Hom. of going forwarde of the Gospel.

We haue no nede of Aduocates with God, nor of any running or gadding about for to speake fayre vnto other. For, although thou be aloane, and without any aduocate, and pray vnto God by thy selfe, thou shalt obtayne thy peticions. For God doth not so easily heare vs when other prayeth for vs, as whē we pray our selues although we be full of much euell and vnrighteousnesse.

Thou sest how that Christ denied and put her back, when other men prayed for her: but assone as she praying, cryed for her boone and gift, he granted it.

In his 2. Homily to the people of Antioche.

Christ is made vnto thē all thinges, hē is thy table, thy cloathing, thy house, thy head, thy rote, and thy mouth.

Cirill in his 11. book vpon Iohn.

We put to it (in my name) to shewe that he was a Mediatoure, and a granter, and a giuer with God, for there is none that can come vnto the father but through the sonne, by whome we haue leading to the father in spirite, as it is wrighten. Therfore he called him selfe the Hauen, and the way: for he sayeth, No man commeth vnto the father but through mē.

In his book vpon the 1. of Esay.

We must pray in the name of our Sauiour, if we will be heard of the father.

The

The sonne of God prayeth for vs, prayeth in vs, and is prayed of vs: he praieth for vs as an aduocate, and euerlasting Priest: he praieth in vs, as our head: he is prayed of vs, as our God. Beda vppon the epist. to the Ephe. 2. chap.

Chap. 26.

Christ is our Mediatour and intercessour in both natures (that is) as he is God and man in one person. And not according to his human nature only, as the Papistes affirm in the 4 booke and 19 distinction. &c.

Beholde, a virgin shalbe with child, and shall bear a sonne and they shall call his name Emmanuell, which is by interpretation, God with vs. Math 1, 22.

Come vnto me, all ye that are weary and laden, and I will ease you. Lap, 11. 28.

Then Simon Peeter aunswered and sayd Thou art the Christ the sonne of the liuing God. Lap, 16, 16

Then there was a voyce from heauen saying, Thou arte my beloued sonne, in whom I am wel pleased, hear him. Mark, 1, 11

And the word was made flesh, and dwelt among vs (and we sawe the glory thereof as the glory of the only begotten sonne of the father) full of grace and trueth. John. 1, 14.

Chap.2.13. No man ascendeth vp to heauen, but he that hath descended frō heauen: the sonne of man which is in heauen.

Chap 6.69 And we beleeue and knowe that thou art the Christe the sonne of the liuing God.

Cap.14. Beleeue in God: and beleeue in mée.

Cyap.5.17 My father worketh hitherto: & I worke.

18. Therefore the Iewes sought the more to kill him: not only because he had brokē the Sabboth daye: but sayd also, that God was his father, and made him selfe equall with God.

Chap.11.25. I am the resurrection & the life: he that beleeueth in me shall neuer dye. Beleeuest thou this: She sayde vnto him yea Lord I beleeue that thou arte the Christ the sonne

Cap.14.6. of God, which should come into the worlde I am the way, and the truth, and the life, No man commeth vnto the father, but by

Cap.16.23. mée.

Verily, verily, I say vnto you: Whatsoeuer ye shall aske the father in my name he will geue it you.

Cap.20.28 Thou art my Lord and my God.

31. These thinges are written, that yee might beleeue, that Iesus is the Christ the sonne of God: & that in beleeuing ye might haue life through his name.

Acts.20.28. Take heed vnto your selues, and to all the

the flocke, whereof the Holy Ghoste hath made you ouerseers, to fede the Churche of God, which he hath purchased with his owne bloud.

Whom God hath sette forth to be a reconciliation through fayth in his bloud, to declare his righteousnesse by the forgeuenesse of the sinnes that are passed, through the patience of God. Rom, Cap, 3.25.

It is one God, who shal iustefy circumcision, of faith and vncircumcision through fayth.

Abraham beleued God, and it was counted to him for righteousenesse. Chap. 4,3,

For if when we were enemies, we were reconciled to God by the death of his sonne, much more being reconciled, we shalbe saued by his life. Chap,5,10,

The Lawe of the spirite of life, whiche is in Christ Jesus, hath freed me from the Lawe of sinne and of death. Chap,8, 2,

Of whom are the fathers, and of whom concerning the flesshe, Christe came who is GOD ouer all blessed for euer. Amen. Chap,9 ,5,

God was in Christ, and reconciled the worlde to him selfe, not imputing theyre sinnes vnto them, and hath committed to vs the word of reconciliation. 2, Cor,5,19,

Philip,2, Let the same minde be in you, that was euen in Christ Jesus, who being in the forme of God, thought it no robbery to
7, be equall with God.

But he made him selfe of no reputation and tooke on him the forme of a seruant, and was made like vnto men, and was
Colos,1.14, found in shape as a man.

In whome we haue redemption through his bloud, that is the forgiuenesse of sinnes.

Who is the Immag of the inuincible
15, GOD, the fyrste borne of euery creature.

It pleased the father, that in him should al fulnesse dwell.

And by him to reconcile all thinges
20, vnto him selfe, and to sette at peace through the bloud of his Crosse both the thinges in Earth, and the thinges in Heauen.

Chap.2.9. For in him dwelleth all the fulnesse of Godhead bodily.

1.Tim.2,5 There is one God, and one Mediatoure betweene God and man, which is the man Christ Jesus.

Hebr.1.2. Who being the brightnesse of the glory: and the ingraued forme of his personne, and bearing vp all thinges by his mighty
worde

word, hath by him selfe purged our sinnes, & sitteth at the right hand of the maiesty in the highest places.

Seeing then that we haue a great hie Priest, which is entered into heuen, euen Iesus the sonne of God, Let vs hould fast our profession. Cap. 4. 14.

Though he weare the sonne yet learned he obedience by the thinges which hee suffered. Cap. 5. 8.

And being consecrate, was made the Author of eternall saluation vnto al them that obey him. 9.

The Doctours.

WE muste not deuide the two natures of Christ in one personne, but attribute simply to the person the office of our redemption and mediation, seeing Christ being man, when he liued innocently withoute sinne, then he suffered a voluntary death. &c. But in asmuch as he was God, he restored both that which he had bought and deliuered, as also he conquered and destroyed death. When Christe suffered death in his flesshe vpon the crosse, the Godhead and manhood were together, but his Godhead did not suffer, that we might be instefyed not only in his flesshe, but also in his diuinity, and Iustinus Martir in his 3. booke folio. 16. Epiphanius folio. 433.

that we might bee saued both in his God-
head and manhood togeather.

In his boke to Ancoratus.

For the Mediatour of God and man is thus, being God, & made mã, not hauing altered or chaũged his nature, but according to both of them he is mediatour, for both God and man, the mediatour of God and man, the true house of God, ỹ holy Priesthode, the geuer of the holy Ghost, who doth regenerate and renewe againe all thinges to God.

X August, vpõ the 134. Psalme.

Ye sheweth him selfe such sort vnto men. that hee sent euen from heauen the breade, and his sonne equall to him selfe, which is that, that he gaue himselfe, him to be made man, and to bee slaine for men, that thou shouldest tast by this what thou art, and what thou art not. For it was very requisite for thee to taste the gentlenesse of God, for it was farre from thee, and to hie, & thy selfe was to too abiect, & lying in ỹ ground. the mediatour was sent in this great separation. Thou, O man, couldest not come to God, vntyl God became man, that thou being a man, mayest come to a man. And he was made mediatour of God and men, the man Christ Iesus. But if he had bene man onely, in following that which thou art, thou shouldest neuer attayne to come

vnto

vnto GOD: if he had bene God onely, not being able to comprehend that which thou art not, thou shouldest neuer attaine vnto him. God was made man, that thou following the man, which thing thou mayest doe, mightest come vnto God, to whome thou couldest not come.

One Mediatour betweene GOD and man. &c. For he was God with his father, and he was man with men. The manhode is no mediatour without the Godhead. The God is no mediatour without the manhode. Behold the mediatour, the Diuinitye without the humanitye, is no mediatour: the humanitye without the diuinitye, is no mediatour. In his hom. of sheepe the 12. cha.

We coulde neuer haue bene deliuered by that one onelye mediatour of God and men, the man Christ Iesus, vnlesse he had bene God also. In his Enchiridion to Laurece the 108. chap.

That he is the mediatour of God, and men, the man Christ Iesus: that is, not without his Godhead, for because he was a man in God, and God in man, that he might be of them both mediatour, and might reconcile both in him selfe, he first dyd this. Augu. vpon the 1. Tim. and 2. chap.

Christ Iesus is mediatour betweene God and man, not onelye because he hath re- Cirill in his

22 boke and 10. chap. of measure.

reconciled man vnto God, but also because he is naturally and substantially both God and man in one persenne. And after this manner God hath reconciled vs to him selfe for otherwise, howe coulde S. Paul say, that there is one mediatour Christ Jesus. But it shall not be far from the purpose, to touch the mean or manner thereof. Therefore in asmuch as there be two which the middle doth ioyne together so is it necessarily touched of them both: & so those thinges which be diuers, be conioyned and knit togeather by the middell: but Christ is mediatour betweene God & man, because in himalone God & man are vnited & conioyned. He is not for al that some third thing besydes God & man: but true God and tru man: for he is our peace.

Christ ost on the i. Tim. and 2. chap. 567.

But the mediatour ought to be ioyned by ociete to the both, of whom he is Mediatour, for it is the part of a mediatoure to be partaker of them both of whome he is a mediatoure. But if it happen that he is not so by ociety, and be seperated from the other, he cannot be called mediatour. Therefore excepte he be lyke to hys Fathers nature, truely he is not mediatour, for he is separated from the substaunce of his Father: for as he hath taken vppon

him

him selfe the shape of a man when he came into the world, so likewise he left not the substaunce of God, because he came from God. For because hee was the mediatour of two natures, it behoued him to be partaker of them both. And as he was made man, so he was God also: but a pure man, could neuer be made mediatour, for it was requisite that such a mediator should speak with God. God also alone could not bee mediatour, for those, for whome he should be mediatour, should neuer haue been able to receiue him. &c.

The mediatour could not bee by no meanes, if he had not a common nature of Diuinity with the father: & a common substance of body and soule with men. Christ Iesus a man, is the true mediator of men, him, of whom he had both of the father the forme or Image of God naturallye, by the which he should saue, partlye hee tooke the shape of a seruaunt out of the Virgin Mary, whom he should saue in vs. For the man could neuer retayne the grace of saluation from God, if the communion of diuine and humaine nature should not abide in the very person of Christ, he aloane, in whome be two natures vnseperable, and which cannot be cut a sunder, one person of

Fulgentius, writing to Donatus.

of both natures. And as our fayth doeth shewe truely two natures in Christ, so it denieth altogether two persons in him. &c.

Damascene in his 3t book and 15 chap.

The Godhead (of Christ) did worke diuine and heauenly signes and miracles. But the flesh (of Christ) did worke small and base myracles but not without the diuinity, for the Godhead was ioyned with the flesshe which did suffer. The Godhead remaining impassible, bringing to passe & finishing healthfull passions.

Athanasius.

Sith the word could not dye, he tooke vpon him selfe a body which might dye.

Hierom to Damascus

Christ did suffer according to that, that might suffer, and not according vnto that substaunce which he tooke: but according to that which was taken.

This Christ Iesus therefore, is the tru and faythfull mediatour, as in one person of God and man he hath coupled the substaunce by an vnspeakeable miracle so in ỹ reconciliatiõ, folowing the counsel of the highest, hath not forsaken the meane Iustice, geuing to both which was needfull honor to God and mercy to man.

Theophilact vpõ the 1. Tim. and 2. chap.

That the mediatour should be the sonne of God, it was requisyt, for because hee should be the reconciliatour, and a perfite mediatour, for he is a mediatour of two,

for

for he putteth him selfe as a meane, or middle thing to ioyne contrary thinges together: therefore he is the sonne of God, & mediator of mẽ, for he is partaker of both natures, that is to say, diuine and humain and ioyned them togither, in one person

In no wise therefore, as he was pure and simple God, was our mediatour and intercessour: for then no man coulde haue conceiued and beholde him: neither in no wise as he was man simply or alone could be our intercessor, for that he must speake vnto God the father for vs.

It may be sayde, that Christ is a mediatour according to boath natures, that is to saye, as touching his Godhead and manhode, in asmuch as he is God and man: for bycause he that is a mediatour, ought to take part of both natures. And these are God and man. &c. Thomas of Aquine vpõ the 1. to Timothie the 2. chap.

It behoued that the sonne of God should become for vs Emmanuel, ỹ is, God with vs: & that in this sort, that by mutual ioyning his Godhead and the nature of man might grow into one together. Otherwise neither could the nerenesse be nere ynough nor aliaunce strong ynough for vs to hope by, that God dwelleth with vs. So greate was the disagrement betweene our filthi- Maister Iohn Calin his institution the 2 boke 12.

nesse

nesse, & the most pure clennesse of God. Although man had lyued vndefiled without any spot, yet was his estate to base to attayne to God without a mediatour.

It was no meane thing that the mediatour had to doe: that is, so to restore vs into the fauour of God, as to make vs of the children of men, the children of God: of the heires of hell, the heires of the kingdome of heauen. Who could do that, vnlesse the sonne of God were made also the sonne of man, & so take ours vpon him to conceiue his vnto vs, & to make that ours by grace which was his by nature?

Therfore it was for the same cause very profitable, that he which should be our mediatour and redeemer, should be both very God and very man. It was his office to swallowe vp death: who could do that but life it selfe? It was his office to ouercome sinne: who could do ỹ but righteousnesse it selfe? It was his office to vanquisshe the powers of the worlde and of the ayre: who coulde doe that, but a power aboue both worlde & ayre? Now in whose possessiō is life, or righteousnesse, or ỹ Empire and power of heauē: but in Gods alone: Therfore the moste merciful God in the person of his onely begotten sonne, made hym

selfe

selfe our mediature & redæmer, when his will was to haue redæmed: for asmuch as therefore neither beeing only God hee could feele death, nor beeing onely man he could ouercome Death: he coupled the nature of mã with the nature of God, that he might yeeld the one subiect to death, to satisfie for sinnes: and by the power of the other he might wrastle with death, and get victory for vs.

The Scriptures speake of Christ so, as sometime they giue vnto him those things that ought singularly to be referred to his manhood, and somtime those thinges that do peculiarly belong to his Godhead, and sometime those thinges that doe comprehend both natures, and doe agree with neyther of them seuerally: And this conioyning of the two natures that are in Christ, they do with such religiousnesse expresse that sometime they doe put them in common together, which figure is among the ould authors called communicating of properties. In the 14. chap. of the same booke

Let this therefore bee vnto vs the Keye of right vnderstanding that such thinges as belong to the office of the Mediatoure, are not spoken symplye of the nature of God nor of the nature of man.

It

It is wonderfull how much the vnskilfull, yea, sometyme the learned are combred with sach formes of speache, which they se spoken by Christ, which doe well agree neyther with his Godhead, nor with his manhoode, because they consider not that they do agree with his person wherein he is shewed both God and man, and with the office of a mediatour.

Theodore Beza Yezelus in his booke of questions, and answeres.

We must haue an eye to both Christes natures, as we ought to haue not seuerally by them selues, as these troublers of the Church are wont to doe, but ioyntly togeather, as they be vnited into one selfe same person. Christ then as he is one, is a mene, because that as he is God, so is he also man, and therfore inferiour to God the father in some respect, namelye by reason of the shape of a seruaunt, which he hath taken vnto him. And as he is man, so is he also God, and therefore higher than the Aungels, and much higher then man, howebeit, but in some certayne respect, namelye, by reason of the shape of God, which taketh the manhood vnto it, so is he a meane as in respect of both his natures knit togeather in personall vnion, and not a meane in any of them both considered by it selfe aloane, for there are in Christ

two

two seuerall thinges, but not two seuerall parties.

Therfore in this worke of Mediation, some doinges are attributed to the whole person of Christ (that is to say, to both his natures working together) some to his Godhead seuerally by it selfe, and some to his manhoode seuerally by it self: but to conclude, nether of both his natures hath the Mediatourship by it selfe alone.

Therefore put the case (which thing is most true) that Christ maketh intercession for vs to the father, euen in his Godhed vnited to the manhod which he toke vnto it: yet shall it not followe that he maketh intercession to him selfe, seeing that the father is one, & the sonne is another, inseuerall persons throughly distinct, albeit that the father and the sonne be both one thing and one God, if the essence of them be considered without their persons. For like as in Christ incarnate, there be seuerall thinges, and not seuerall persons: so in the Godhead there bee seuerall persons, but not seuerall thinges.

The Scripture speaketh by diuers maners of the other person in the Godhead: First of all, by a figure called synecdoche when we do attribute vnto the humanity, Nicholas Hemmingius in his enchiridion,

that whiche belongeth vnto the whole person as for example: The seede of the women shall bruise the Serpents heade: And contrarywise when we do attribute vnto the Godhead, which also belongeth vnto the whole person, as when the Prophete Ieremy saith, that Iehoua is our Iustifier: for Iehoua is the name of ỹ diuine essence. Secondly, some be attributed by communication of a proper forme of speaking, but in Concreto, as the Logicians terme it But that these thinges maye be properly vnderstode: We must se first of all what is Idioma, or propertye of speache: then what is communication of a proper forme of speaking: last of all, why this maner of speaking is onely receyued in Concreto.

Idioma, is a propertye, proper to one nature, as in a man: the idioma or properties of the minde is to vnderstande, to reason, to thinke: the propertye of the body, is to be borne, to be touched, to be holden. &c. The communication of the idiomata is, when the iiomata that is to saye, the properties of one nature are attributed vnto ỹ other in cõcreto, or els the cõmunicating of idiomata is a predicatiõ, wherein ỹ property proper to our nature, is attributed in concreto for the vnion of ỹ substance. And

that

that this is made onely in Concreto, this is the reasone Abstract, as ỳ Logicians cal it, do signifie the natures and formes considered by them selues, as the Godhead and diuine nature: the manhode and humane nature but the Concreta doth signifie the subiect with the nature and the forme, as Homo, a man, doth not signifie the humanitie onely, but all that wherein the soule and body are: Therefore the person is vnderstode in Concreto: but the nature in Abstract.

Therefore when wée speake of the sonne of God, the communication of that proper speache, is a certayne forme or maner of speache, wherein the properties of one nature, are attributed vnto the other nature, for the vnion of natures. In Christ, the propertie of his diuine nature is, to be almightie, creator, searcher of the reynes, &c. Contrarywise, the propertye of his humane nature is, to eate, to drinke, to be bounde, to be sadde, to be crucified, to dye But that these properties of sundrie natures are comon in Concretis, as this: The sonne of Mary is almighty, is a creatour, is the searcher of the reynes, God eateth, drinketh, is weary, is sad, is crucified, is dead. So the worde is man, God is

man, Christe is God, God is borne of the virgin, God hathe gotten to him selfe the Church by his bloud. These propositions be therefore true, by cause the natures, diuine and humane be united together by a coniunction of natures in one person.

Some thinges be so atributed vnto the person of Christ, that by them selues, and seuerally they doe belong neither vnto his humane nature, nor yet vnto his diuine nature: as the workes of our redemption, that is to wit, because he hath receyued power from his father to remitte & pardon sinnes, to raise vp whome he will, to geue Iustice, holynesse, healthy, and saluation: that he hath bene made Iudge of quicke and dead, that he may be worshipped as the father, that he is the light of the worlde, a good Shepeheard, Priest, King and Mediatour.

We must distinguish these appellatiõs which doe signifie & declare the properties of natures, from the appellations of his office. God almightye, immortall &c. be appellations, which ought and must be referred vnto the diuine nature. Man sufferable, wounded, dead. &c. be appellations which muste be referred to the humane nature, (although this maye be extended in some

some respect to the onely begotten and impassible God bycause that the diuine & humaine natures are vnited and coupled together by vnion of substaunce) but the names of office, whiche are these, Mediatoure, Redæmer, Sauioure, Kinge, Priest, Pastour. &c. All these doe belong to the whole person of Christ, and not to one nature seuerally or alone.

Christe the mediatour is called vpon as God, and not as man onely, he is therfore mediatour according to both natures, that is diuine, and humane, other wise the inuocation and prayer vnto the father by the sonne of God coulde not prenayle nor be profitable for vs. Benedicte Aretius in his cathechisme.

The offices of Christ the mediatour are these: first to make intercession: secondly, to praye: thirdly, to offer and redæme. &c. the which thinges ought not to be referred seuerally or alone to this nature, or that nature of Christe, but to the whole person of Christ. And therefore this rule is vsed among the schole men. Those thinges that be proper vnto office, and nature, ought not to mingled together.

Against prayng to Saintes.

Psal. 36.6 Thy righteousnesse is like the mightye Mountaines, thy iudgementes, are like a greate deepe, thou Lord doest saue man, and beast.

Psal. 145. 18. The Lord is neere vnto al that cal vpon him yea to all that cal vpon him faithfully

Psa. 146.3 Put not your trust in Princes, nor in the sonne of man, for there is no helpe in them.

Psal. 60.11 Geue vs helpe against trouble, O Lord, for vaine is the helpe of man.

Psa. 115.17 The dead praise not the Lorde, neither any that go down into the place of silence.

Esay. 63.16 Doubtlesse thou art our father: Though Abraham be ignorannte of vs, and Israel knowe vs not: yet thou, O Lorde, art our father, and our Redeemer: thy nam is for euer.

Jerem. 15.1 Though Moyses and Samuel stode beefore mee, yet mine affection coulde not be towardes this people.

Chap. 17.5 Thus saith the Lord, Cursed be the man that trusteth in man: and maketh flesh his arme, and withdraweth his harte from the Lorde.

Though

Though these three men, Noah, Daniel, and Iob, were among them, they should deliuer but their owne soules by their righteousnesse, saith the Lord. Eyehl. 14. 14.

Yet I am the Lorde thy God from the lande of Egypte, and thou shalt knowe no God but mee: for there is no Sauiour besides mee. Hosea. 13 4.

O my Lorde, thou onely arte oure King: helpe mee desolate woman, whiche haue no helper but thee. Esther. 14 3.

Come vnto mee all ye that are weary and laden, and I will ease you. Mat. 11. 28

Iesus saide, I am the waye & the trueth, and the life: no man commeth vnto the father but by mee. John. 14. 6

Neither is ther saluation in any other: for among men there is ginen none other name vnder heauen, wherby wee muste be saued. Acts. 4. 12.

Howe shall they call one him, in whome they haue not beleeued? Rom. 10. 14.

If any of you lacke wisedome, let him aske of God, which geueth to all men liberally. James 5.

Euery good geuing, and euery perfect gift is from aboue: and commeth downe from the father of lighte. 17.

PAul maketh not him selfe a mediatour betwéne God and the people: but requireth that they pray all one for another, being all the members of Christ. If saincte Iohn woulde saie, this haue I written vnto you, that ye sinne not: and if ye sinne, ye haue mée yonr mediatour before God, and I will entreate for your sinnes. As permenian (the Heretique) in a certayne place, made the Bishop a mediatour be twéne God and the people: what good and faythfull Christian man could abide him? who woulde loke vpon him as the Apostle of Christ, not rather thinke him to be Antichrist?

X Auguſt. in his 2 booke and 8. chap. against the epist. of Permenian.

Al praier that is not made vnto God by Christ, not onely doth not put away sinne, but also is turned into sinne.

X vpō the. 108 Psalme.

In his 3. booke of freewill. Ca 3. e 5.

Wée are not commaunded to go to any creature, ỳ wée may be made blessed: but to the creatour and maker of all thinges, of whom if wée be parswaded other wise then the truth is, wée are deceiued with a damnable errour.

In his booke of the spirit and the soul 29. Chap.

The soules of them that are dead, are there where they do not see, neither heare what thinges are done, or chaunseth in this life: Such is their care for the liuing, that

that they knowe not what wée do, euen as our care is for the dead, that wée knowe not what they doe

My mother whom ye haue called blessed, therefore is blessed, bycause shée hath kepte the word of God: not bycause in her the worde was made flesh.

In his 10 treatis vpon Iohn.

The Apostle sayd truely, Be ye followers of mée as I am of Christe: he neuer durst saye, be ye iustified of me, as I am iustified of Christ, none is iust but Christ iustifying: therefore he saide, He that beleeueth in him that iustifieth the vngodly, his faith is coumpted for righteousnesse. Whoso euer is so bolde to saie, therefore I do iustifie thée, he shoulde saie also, I beleeue in thée, which may not be saide of the saintes but of the holy of holiest, that sayd, Beleeue in God and beleeue in mée.

In his boke of the remission of sins. the. 14. chap

Herehence commeth Schismes, when men say, wée are righteous, we make holy the vnholy wée do iustifie the wicked, wée do pray, wée do obtayne.

In his 1 treatise vpō the epist. of Iohn.

Varro saieth, the knowledge of Goddes is profitable, if a man vnderstand, what power and authoritie eche GOD hath in euery thing: for so, saith he, we may know whom to call vpon, and whom to praye vnto lest happelye wée doe as certayne

In his 4 booke & 22. chap. of the Citie of God.

Mimi are wont to do: that is to say, left of Bacchus, ỳ God of wyne, wee begge water: or of Lymphe, the Goddesse of water, wee begge wine.

Though wee die brethren for brethren yet the bloud of no Martyrs is sheadde for the forgeuenesse of sinnes. Whiche thing Christ hath done for vs.

But to obtaine Gods fauour, frō whom nothing is secret, as knowing what euery man is mete to haue: wee nede no spokesman, but a deuout minde, for whersoeuer such a one speaketh vnto God, God wil aunsware him.

August. in 184. treatise vpon Iohn

Ambr. vpon the 1. chap. of the Rom

Tell mee woman, sith thou arte a wicked and a sinfull woman, how durst thou go vnto him? I knowe, saieth shee, what I doe. Behold the wisedome of the woman, shee praieth not vnto Iames, she entreateth not Iohn, shee goeth not vnto peter: she did not get her selfe to the cōpanie of the Apostles, shee sought for no mediatour: but for al these thinges, shee toke repentaunce for her companion, which did fulfill the rome and place of an aduocate: and so shee did go to the high fountayne.

Chrysost in his 26 hom of the vvoman of Canane.

There is no nede of a porter, of a mediatour, or minister: say only, Lord haue mercie vpō mee: we haue no nede of aduocates with

In his sermon of going forvvarde

with God, nor of any running or gadding about, for to speake faire vnto other, for although thou be alone, and without an aduocate, and pray vnto god by thy selfe, thou shalt obtayne thy petitions of the Gospell.

He was taken vp into Heauen, but as God he is shewed to graunt the petitions of them that worship him, if they make their prayers in his name: for why is it more mete to geue Saintes their asking. and graunt them their petitions, then for him whiche is onely by his owne nature, and truely God? Cyril in his booke of right faith.

Furthermore, they that be sanctified and made holy by the partaking of Goddes holynesse, kepe their gifte, and obserue the commaundement. But they cannot sanctifie, or make holy any other men. For there is no man whiche is made holy with the partaking of the Holy Ghoste, that can giue by his owne power, and will, that holynesse vnto other men. For, onely the well of holynesse can graunt of his owne self, to whom soeuer he list holinesse, We see that the Aungels be holy by partaking, and grace, and yet we can neuer finde, that they gaue any holinesse vnto men. Blessed Moyses, gaue not his owne selfe vnto the seuentie elders, whiche were In his 4. boke and I. chap. of the treasure.

made

made rulers, the spirite: but God take it, (as it is written, from the spirite whiche was in Moyses, and gaue it vnto them.)

Therefore the Saintes, through grace, and partaking, doubtlesse their selues hath receyued the gift: but they can not giue it at their will vnto other. But the sonne of God is not so: but as the well of holinesse, of the owne power maketh his Disciples holy, saying, Take ye the Holy Ghost.

Leo Bishop of Rome in his. 81. epist.

Although the death of many Saintes hath been precious in the sight of the Lord, yet the killing of no innocent hath beene the perpetuation for the worlde. The righteous receyued, but gaue not crownes: & out of the valiantnesse of the faithfull, are grauen examples of patience, not giftes of righteousnesse. For their deathes were euery one singuler to them selues, & none of them did by his ende pay the debt of an other, for asmuch as there is one Lorde Christe, in whom al are crucified, al dead, buryed, and raised vp againe.

Erasmus in his boke called the precher.

If any man lacke wisoome let him aske it of God, and not of the Saintes.

28 Cap. 28.

¶ Against prayer and seruice in a straung tongue.

IF I praye in a straunge tongue, my spirite prayeth: but myne vnderstanding, is without fruit. 1. Cor. 14. 14.

What is it then? I will praye with the spirite, but I will pray with the vnderstanding also: I will sing with the spirite, but I will sing with the vnderstanding also 15.

Els when thou blessest with the spirite, howe shall he that occupyeth the rome of the vnlearned, saye, Amen, at the geuing of thankes, seeing he knoweth not what thou sayest. 16.

For thou verily geuest thankes wel, but the other is not edified. 17.

I thanke my God I spake languages more then they all. 18.

Yet had I rather in the church, to speake fiue wordes with myne vnderstanding. that I might also instruct others, then ten thousand wordes in a straunge tongue. 19.

Therefore when the whole Churche is come tegether in one, & all spake straunge tongues, there come in they that are vnlearned, or they which beleeue not, will 23.

they

they not say, ý ye are out of your wittes.

26. When ye come together, according as euery one of you hath a Psalme, or hath a doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all thinges be done to edifying.

The Doctours.

Origene in his 8. booke against Celsus.

THe Greekes, name GOD in the græke tongue, & the Latines, in the latine tongue: & all seuerall Nations, pray vnto God, & praise him in their owne naturall, & mother tongue. For, he ý is the Lord of all tongues, heareth men praying in all tongues, none otherwise, then if it were one voyce, pronounced by dyuers tongues. For, God that ruleth the whole world, is not as some one man, that hath gotten the Greeke, or latine tongue, and knoweth none other.

Basile vpon the 28. psal.

Let thy tongue sing: but let thy minde search out the meaning of the things that thou speakest, that thou mayest sing with the spirite, and sing also with thy minde.

Cipriã vpõ the Lordes praier

The Priest before prayer, prepareth the mindes of his brethrẽ, saying thus: Lift vp your heartes, to the entent they may be put in minde ý they ought to thinke one nothing els, but of the Lord, for not the sound of voice, but the minde and vnderstanding must

must pray vnto the Lord with pure intention.

It is sinne to praye any otherwise then Christ hath ordeyned.

The ignoraunt knoweth not the ende of the prayer, and aunswereth not, Amen: that is to say, so be it, that the blessing may be confirmed. For therby the confirmation of the prayer is fulfilled, when Amen is aunswered, and all the wordes that be spoken by the testimonye of the thing it selfe, are confirmed in the mindes of the hearers. Ambr. vpon the 1. to the Cor. the 14

What profite is there in speache, be it neuer so perfect, if the vnderstanding of the hearer can not attayne it? for there is no cause, why we should speake at all, if they vnderstande not what we speake for whose sake we speake, that they may vnderstande vs Auguſt. in his 4 booke and 10. cha. of christian doctrine. X

My minde is without fruict: this the Apostle saint paul saith, when the thing that is spoken, is not perceiued. In his 14. boke & 16. cap. of the Trinitie.

Sette aparte the vnderstanding of the minde: and no man hath fruict or profite of that thing that he perceiueth not In his 11. boke and 8. cap de Gen ad Literam vpon the 99 psal. X

What nedeth vs to sing, if we vnderstande not what we sing? to sing with our voice, and not with our harte: for vnderstan-

derstandinge is the sound, or voice of the heart.

Vpon the. 18 Psalme.

Wée that haue learned to sing in the Churche, the heauenly wordes of GOD must also endeuour to be that thing that is writtē, blessed are they that vnderstandeth what they sing. Therefore dærely beloued, that wée haue song together, with tunable voice, wée ought also to know, & sée with pure hart.

Vpon the 44. Psalm.

What is the Quéenes apparil? it is precious and full of varitie, the misteries of doctrine in all sundrie tongues: There is one tongue of Aphrica, an other of Siria: an other Greke an other Hebrewe, an other this an other that. These tougues make vp the varietie of the Quenes apparel.

But as all the variety of colours in the apparell agrœth in vnitie: euen so all tongues agrée in one faith: let there be variety in the apparell: but rent, or cut there may not be. Behold, by the variety wée vnderstande the diuersitie of tongues: and by ẏ apparell, wée vnderstande the vnitie.

In his 4. Oratiō against the Ieyves.

The Quéene stoode at thy ryghte hand. apparelled in cloth of Gold, adourned with variety. Herby is signified the diuersity of tongues in all Nations, the faith whereof that lieth within, is one and simple

that

The people, vnto the thing that they plainly vnderstand, may say, Amen.

We ought to vnderstand what it is that we sing or praye, and so sing with mans reason, not with voice, as Birdes do. Muselles, Popiniayes, Rauens, and Pies, and such like, oftentimes be taught of men to sounde they know not what.

To sing with vnderstanding, is graunted through Gods will, vnto ỹ nature of man.

If Moyses should speak vnto me in the Hebrewe tongue, he should beate my sense in vaine, neyther shoulde there any thing thereof enter into my minde.

Howe can he sing duely or deuoutly vnto God, that knoweth not what he singeth?

No man is edified or made the better by the hearing of it. which he doth not vnderstande.

Not onely the Priest geueth thankes to God, but also al the people: and what doest thou marualle, to se the Priest, and the people in the prayers talke together?

Vnlesse I speake that you may plainely and clearely vnderstande, but onely shewe my selfe to haue the giftes of tongues, ye shall depart away, hauing no fruict of those thinges, that ye vnderstande not. For of a voice that ye knowe not, what profite

de catechizādis rudib⁹ chap. 9. Vpō the 18. Psalme.

In his 11. boke of confessions and 3. chapter.

In his Prologue vpon the psalmes

In the gathe rings of Beda vpō 1. cor 14.

chrisost. in his 18. hom. vpon 2. cor.

In his 35. Hom. vpon the 1. cor. & 14. chapter.

can ye haue?

And you, vnlesse ye vtter a sounde with vnderstanding, ye shal speake to the wind, that is to say, ye shall speake to no body.

In his. 12. Hom. of the vvoman of Canane.

Some entering into the Church, stretcheth forth and draweth at length their Prayer, till they haue sayde a thousand verses, as though the great nomber of wordes were needefull before GOD, as though he knew not what thou doest aske, which knoweth before thou thinke. Euen they wot not what they say. Their lippes onely moueth, and their minde is without fruicte, and his eares are vnto them deafe. Thou hearest not (that is, vnderstandest not) and takest no héede of thy praier, & yet thou wilt that God should heare thy praier.

Iustiniã the Emperour in his. 123. constitutiõ.

We cõmaund al Bishops and Priestes, to minister the holy oblation, & the prayer at the holy Baptisme, not vnder silence, but with suche a voyce as maie bee harde of the faithfull people: to thentent that therof the heartes of the hearers maye bee stirred to more deuotion, and honour geuen to God the Lorde. For, so the holye Apostle teacheth, saying in the first to the Cor. For if thou blessest with the spirite onelye, howe shall hee that supplyeth the rome of the ignorant say, Amen (to God) at thy thanks geuing?

geuing? for hee knoweth not what thou sayest, thou geuest thankes well, but the other is not edified.

For these causes therefore it behoueth, that the praier of the holy oblation, and also other praiers, bee offered with loude voice of the holye Bishoppes, and Priestes, vnto our Lord Jesus Christ, with the father, and the holy Ghost. And let the holye Priestes vnderstande, that if they neglecte any of these thinges, they shall make aunswere therefore at the dreadfull iudgement of the great God, and our Sauiour Jesus Christ. And yet neuerthelesse, wee vnderstanding the same, will not passe it ouer, nor leaue it vnpunished.

When they sing, they must sing altogether: when they pray, they must pray altogether: And when the Lesson is read, silence being commaunded, they must heare altogether. Isidorus of the order of the church the. 10. cha.

Therefore trustye silence, and secresie was appointed by subtill and false Faytours, that the people should neuer knowe what they worshipped. Lactantius in his. 5. boke and. 20 chapiter.

If thou being a Priest, doe blesse with the spirite, that is to saye, if the people vnderstande thee not, what profite hath the simple People thereby, not vnderstan- Nicholas Lyra vppon the. 1. cor. 14. chapter.

ding thée.

Pope Innocentius the thirde extra de officio iudicis ordinarij.

For so much as in many places within one Citie, and one Diocesse, there be Nations mingled together of many tongues, hauing diuers orders and customes vnder one faith. Wée do therefore straitly commaunde, that the Bishop of such Cities, or Diocesse, prouide méete men to minister the holy seruice, according to the diuersitie of their maners and tongues.

Iohn Billet in sũma de diuinis officijs.

It was forbidden in the Primatiue Church, that no man should speake with tongues, vnlesse there were some to expounde it, for what should speaking auaile without vnderstanding? And hereof grewe a laudable custome, that after the Gospell was read literally, it should straight waye bée expounded in the vulgare tongue. But what shall wée do in our dayes, when as there is eyther none at all, or very seldome that readeth, or heareth, & vnderstandeth? It séemeth it were better nowe to holde their peace, then so to pray or sing.

D. Harding in his aunsvvere.

Veryly in the Primatiue Churche this was necessary, when the faith was a learning. And therfore the prayers were made then, in a common tongue knowen to the people, for cause of their further instructiõ.

D. Harding to M. Ievvel the 3. âr-

If you meane M. Iuel: by the peoples com-

common prayers, such as at that time they commonly made to God in priuate deuotion. I thinke they uttered them in that tongue, which they vnderstode, and it hath neuer beene reproued by any Catholique Doctour. ticle. and 1. diuision. fol. 151. X

¶ Chap. 29.

¶ Against the honouring and worshipping of Saintes.

MAnoah then saide vnto the Angel of ỳ Lord, I pray thee let vs retaine thee, vntill we haue made readie a kyd for thee. Judges. 13. 15.

And the Angell of the Lord saide vnto Manoah, Though thou make me abide, I will not eate of thy bread: And if thou wilt make a burnt offering, offer it vnto the Lorde. 16.

Giue vnto the Lorde ye sonnes of the mighty: giue vnto ỳ Lord glory & strength. Psal. 29. 1.

Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the glory: for louing mercie, and for thy trueths sake. Psal. 115. 1.

Let there be no straunge God in thee: neither worship thou any straunge God. Psal. 81. 9.

I am the Lord, that is my name: and my glory wil I not giue vnto an other, neither Esai 42. 8.

my prayse to grauen Images.

Exo. 18. I would haue bene contented with good will for the saluation of Israel, to haue kist the sole of (A man) his feete.

14. But I did it not, because I would not preferre the honour of a man, aboue the glorye of God, and would not worship any but onely thee, my Lord.

Mat. 4. 10. Thou shalt worship the Lord thy God, and him onely shalt thou serue.

Acts. 10. 25. And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feete, and worshipped him.

26. But Peter toke him vp, saying, Stande vp: for euen I my selfe am a man.

Chap. 14. d. 11. When the people sawe what Paul had done, they lift vp their voices, saying in the speach of Lycaonia, Gods are come downe to vs, in the liknes of men.

12. And they called Barnabas Iupiter, and Paul Mercurius, because hee was y chiefe speaker.

13. Then Iupiters Priestes, which was before their Citie, brought Bulles with Garlands vnto the Gates, and would haue Sacrificed with the people.

14. But when the Apostles, Barnabas, and Paul, harde it, they rent their clothes, and ran in among the people, crying,

And

And saying. O men, why doe ye these
thinges? we are euen men subiect to the
lyke passions that ye be, and preache vnto
you, that ye should turne from these vaine
Idols, vnto the liuing God.

Nowe this I say, that euery one of you 1. Cor. 1. 12.
saith, I am Pauls, and I am Apollos, and I
am Cephas, and I am Christes: Is Christ
deuided? was Paul Crucified for you? either
were ye baptized in the name of Paul?

Who is Paul then? and who is Apollos? Chap. 3. 5.
but the ministers by whome ye beleeued,
and as the Lord gaue to euery man?

I haue planted, Apollos watered, but 6.
God gaue the encrease.

And I am Iohn, which sawe and heard Reuela. 22.
these thinges, and when I had harde and 8.
seene, I fell downe to worship before the
feete of the Aungel, which shewed me these
thinges.

But he said vnto mée, see thou do it not: 9.
for I am thy fellowe seruaunt, and of thy
brethren the Prophetes, and of them which
keepe the wordes of this booke: worship
God.

The Doctours.

LEt no man care of this errour tou- Epiphanius
ching Saint *Mary*: For though the in his. 3.
Tree be faire, yet is not this fruict boke against

heresies, the 59. heresie.

to bee eaten: although Mary bee beautifull, and holy, and honourable, yet is shee not to bee adored & worshipped: but these women worshipping saint *Mary*, renewe againe the sacrifice of wine mingled in ỳ honour of the Goddesse, *Fortuna*, and prepare a table for the deuill, and not for God: As it is written in the scriptures. They are fed with the meate of wickednesse: & againe they? women boult flower: and they? children gather sticks to make fine Cakes, in the honour of the Queene of heauen, therefore let such women be rebuked by the Prophete *Ieremie*: And then no more trouble the world, and let them not saye, wee worship the Queene of heauen.

In the same bok against one Colliridian.

Christ sayde vnto his mother, woman, what haue I to do with thee? My houre is not yet come. Lest any man should thinke our Ladie was of greater excellencie, hee called her woman: as it were, prophesying of the kindes and sectes of Heresies that were to come into the world, lest any man having to great opinion of that holy saint, should fall into this Heresie, and into the dotage of the same. For in deede, the whole matter is but a mockery, & an olde wiues tale: and sothly to say, nothing els, but the handling of an Heresie.

Nei-

Neither Helias is to be worshipped, although he be yet aliue: Nor yet is Iohn to be worshipped, although by his owne prayers, he made his sleepe wonderfull. Nay, rather he receiued grace from God. But neither Tecla, nor any Saint is to be worshipped: For, that olde errour shall not rule in vs, that wee shoulde forsake the liuing God, and worship those thinges that were made by him. For they haue honored and worshipped the creature, besides the creatour, & they became fooles. For if he will not haue the Angels to be worshipped, how much lesse, that which was borne of Anna, which by Ioachim being giuen to Anna, which by praiers & al diligence was geuen according to promise, to the father & mother? Notwithstãding, was not borne otherwise besides the nature of men, but like as all men, of the seede of the man, and the wombe of the woman.

In the same 3. booke 2. Tome and 29. heresie.

The mother whom ye haue called blessed, therefore is blessed, because she hath keept the worde of God: not because in her the worde was made flesh.

August. in his 10. treatise vpõ the Epistle of Iohn.

Mary was more blessed, in that shee receyued the faith of Christ, then in that shee conceyued the fleshe of Christe. Motherly kindred could haue done Mary no good, vnlesse

In his boke of holy virginity the 3 chap.

lesse she had borne Christ more blessedlye in her heart, then she bare him in her flesh.

In his boke of true religion, the 55. chapter.

Let not the worshipping of dead men, bee counted holynesse among vs, for if they haue liued Godly, they bee not so, that they will seeke such honours: but they will that he bee worshipped of vs, the whiche giuing light: they bee glad that wee be fellowe seruauntes of their merite: Therefore saints ought to be honoured for imitacion, in following of their liuing, and not for religion. That thing that ỳ highest Angel worshippeth: must also the lowest man worship.

Let vs beleeue this, that the best Aungels, and the most excellent Ministers woulde that wee shoulde worshippe one GOD with them, by whose contemplation and loking vppon, they are blessed.

Wherefore, wee worshippe them with charitie and loue that we beare vnto them, and not with bondage: neyther builde wee to them any Temples, for they will not so be worshipped and honoured of vs: for they knowe that when wee be good, wee are the Temples and Churches of the most highest God.

Therefore it was wel and rightly writ-

ten,

ten, that the man was forbidden of the Angell to worshippe him, but that hee shoulde worship God.

There is no man that dare bee so bolde, as to say that Sacrifice ought to bee geuen vnto any, but onely vnto God. In his.10. boke of the city of God, and.4. chap. X

Wee offer not vnto our Martyrs, Sacrifices, for it is vnsemelye, not due vnto them, and vnlawfull: and onelye due vnto God. In the. 8. boke and 27. chap. of the city of God. X

Wee builde no Alters wheron wee may Sacrifice vnto Martyrs, but offer vp vnto God both ours, and the Martirs Sacrifice, at the which Sacrifice, the Martyrs as the men of God, which haue ouercommed the world in the confession of God, are named in their place and order: yet for all that, the Priest that doth Sacrifice, doth not call for the helpe of them. In the. 22. boke &. 10. chap. of the city of God. X

Which of the faithfull hath hearde the Priest at the Aulter, yea vpon the holy body of the Martyr, made for the honour and worship of God, saye at any time in his prayers: I offer a Sacrifice to thee, O Peter, or Paul, or Syprian. &c. In his. 8. boke &. 27. chap. of the city of God. X

The very Saintes them selues, whether they be dead men or Angels, will not haue honour geuen vnto them, whiche onely is due vnto God. This appeared in Paul and Bar- In his. 20. boke &. 20. chap. against Faustus. X

Barnabas, when the men of Licaonia, aſtonied at their myracles, woulde haue done ſacrifice vnto them, as if they had bene Gods. For they renting their garmentes, confeſſing and perſwading them that they were not Gods, forbad ſuch thinges to be done vnto them. This appeared alſo in the Angels, as we reade in the Apocalyps. The Aungell forbidding him ſelfe to be worſhipped, and ſaying to him that worſhipped him, I am the fellowe ſeruannt of thee, and thy brethren.

In his 1. boke & laſt chap. of the vvonders of the holy Scriptures.

No man was made priuie to Moyſes graue: leſt if the people had knowē where his body had bene, they woulde adore and worſhip it.

In his boke of the maners of the church and Manichies the 34. chap.

I knowe many worſhippers of graues and Images, that drinke and quaffe diſorderly ouer the dead, and offer meate vnto their Carkaſſes, and burye them ſelues ouer the buried, and make account that euen their very dronkennelle and gluttonis is a religion that pleaſeth God.

In his boke of the vvork of the mōks chap. 28.

Some there be that carie about Martyrs bones to ſale, and yet it may well be doubted whether euer they were Martyrs or no.

In his 1. boke & 18 chap. of the conſent of the Euangeliſtes.

Euery God ought ſo to be worſhipped, as he hath commaunded to be worſhipped.

If

If wee should make a Temple of woode and stone, for any holy Angell, yea, though he were the most excellet of all, should wee not be accursed from the trueth of Christ, & from the Church of God, because we exhibite that seruice to a creature, whiche is due to God alone? Therefore, if wee should offende in sacrilege, by building a churche to any creature, how can it be, but he is the true God, to whom wee make no temple, but our selues are Temples. In his 1. bok against Maximinus the Arian Bishop.

The *Martyrs* are not glad, whē they are worshipped with that mony, for the which poore men weepe. Chrisost. vp on the 23. of Math.

What vertue of righteousnesse is that, to rewarde dead men, and to robbe them that be aliue? To take the blood of wretches and sorowfull persons, and offer it vp to God? That is not to offer to GOD, but to be willing to make God partner of their violence, that if he receiue gladlye the offered money of sinne: maye consent to the sinne.

Wilt thou builde the house of GOD? geue vnto faithfull poore men, wherewith they maye liue, and thou haste builded the reasonable house of God. Men do dwell in houses, but GOD dwelleth in holy men. Then what vnkinde men be they, whiche robbe

robbe men, & maketh Martyrs houses: and maketh houses for men, & casteth downe the mansion and dwelling place of God.

In his 45. Hom. vpon the 23. of Math.

Euen as, not all that say, Lord, Lord, are the Lordes, but they that doe the Lordes will: so, not all they that praise and magnifie the Apostles, Prophetes, and *Martyrs* in places, be their worshippers: but they which follow their workes, and resemble their faith.

In his 32. Hom. vpon the 4 of Iohn.

A Creature is to adore and worshippe, & it belongeth to the Creatour to be worshipped.

In his 47. Hom. vpon Genesis.

Ioseph lying in his death bed, saide vnto his Children and Neuewes, Ye shall carry my bones with you forth out of Egypt, lest the Egyptians remébring the good thinges he had done, shoulde vse that good mans bodye to an occasion of wickednesse, and Idolatrie.

In his 49. Hom. vpon the Actes.

Such sleightes of hunting hath the deuil, vnder the colour of holinesse he hideth his snares.

In his 51. Hom. vpon Math.

Let vs learne to worshippe Christe of his owne will, he ẏ is honoured, is best pleased with that honour whiche he him selfe will: and not that we do deuise or wish.

Cyril in his 6 booke against Iulian.

As for the holy *Martyrs*, we neither saye, that they are Goddes, neither haue

bene

bene accustomed to worship them: But we praise them rather with great honour, because they haue valiauntly striuen for the trueth, and haue mainteyned the sincerities of faith, insomuch as they haue despised theire owne life, and not regarded the terrours of death, haue preuailed in very greate daungers, and were of so greate strength, as though they would raise vp Images to them selues of their owne life.

In his 4. boke and 1. chap. of the treasure.

No man is ignoraunt, that adoration and worshipp in the scripture is attributed to no kinde of nature, saue onely to the nature of God.

The Christian men asked the Carkas & dead body of Polycarpus: but the Iewes did greatly withstand that thing, as though the Christian men had asked it, to worship it: but they know not most seely wretches, ỹ wee can neither at any time leaue, & forsake Christe, which suffered death for the saluation of all the worlde, neither worshipped any other, because wee knowe the true God, which is only to be worshipped.

Eusebius in his 4 booke & 15. chap. histor. eccl.

It is reported, that with Procession they furnishe vp their Churches, buylte in the name of dead men, and the same for ought that I can learne, while they were aliue, not altogether good faithfull men.

Pope Gelasius in the 1 Canon. De consecratione dist. 1. ca placuit.

The

In the boke of the counsels, in the 84. epistle of Pope Leo. Sulpicius of the life of sainct Martine.

The saintes haue receiued them selues, and not geuen Crownes. And they are made examples of strength and patiẽce of the faithfull, & not giftes of righteousnesse. Saint Marten on a time came to a Chappell built in the name of a holy martir: but after warde hee learned by reuelation, that the same Party had bẽn sometime a cõmon theefe, and for robberye had bẽn put to death, and by errour of the people, was honoured and worshipped for a Saint.

D. Harding in his boke, a detection of sondrie foule errours, lies &c. fol. 366.

I denye not, but that if there be such excessiue speache as semeth to attribute to our Ladie, or to any Saint, that which is proper and belongeth to Christ onely: they ought by a conuenient interpretacion and vnderstanding, to bee drawen vnto such a sence and meaning as is agreeable vnto the Scriptures of God.

¶ Chap. 30.

¶ Against Images.

Exod. 20. 4.

Thou shalt not make thee no grauen Image, neither any similitude of thinges that are in Heauen aboue, neyther that are in the Earth beneath, neyther that are in the waters vnder the earth.

Thou shalt not bowe downe to them,

nei-

neither serue them, for I am the Lord thy God, a ielous God. &c.

Ye shall not tourne vnto Idols, nor make Leui. 19. 4.
you molten Gods.

Ye shall driue out all the inhabitantes Nomb. 33.
of the Lande before you: And destroy all 52.
your Pictures, & breake a sunder all their Images of Mettall, and plucke downe all their high places.

Take therefore good heede vnto your Deut. 4. 15
selues: for ye sawe no Image in the daye that the Lord spake vnto you in Horeb out of the middes of the fire.

That ye corrupte not your selues, and 16.
make you a grauen Image or representation of any figure: whether it be the likenesse of Male or Female.

Cursed be the man that shall make any Cap. 27. 15
carued or moulten Image, whiche is an abomination vnto the Lord, the worke of the handes of the craftes man, and putteth it in a secrete place.

Their Idols are Siluer and Golde, euen Psal. 115. 4
the worke of mans handes.

They haue a mouth & speake not: they 5.
haue eyes and see not.

They haue eares and heare not: they 6.
haue noses and smell not.

They haue handes and touch not: they 7.

haue léte and walke not.

8. They that make them are like vnto them: so are all they that truſt in them.

Pſal. 135. 15. The Idols of the heathen, are Siluer and Golde, euen the woꝛke of mans hand.

Eſay. 40. 18. To whom then will ye liken God? oꝛ what Similitude will ye ſet vp vnto him?

19. The woꝛkeman melteth an Image, oꝛ the Goldſmith beateth it out in Golde, oꝛ the Goldſmith maketh Siluer plates.

20. Doth not the poꝛe chooſe out a Tꝛée that will not rotte, foꝛ an oblation? he ſéeketh alſo vnto him a cunning woꝛkman, to pꝛepare an Image that ſhall not bée mooued.

Lap. 42.8. I am the Lord, this is my name, and my gloꝛye will I not geue to another, neither my pꝛaiſe to grauen Images.

Lap. 44.9 All they that make an Image, are vanitie, and their delectable thinges, ſhall nothing pꝛofite: and they are their owne witneſſes, that they ſée not, noꝛ knowe, therefoꝛe they ſhalbe confounded.

10. Who hath made a God? oꝛ moulten an Image, that is pꝛofitable foꝛ nothing?

11. Behold, all that are of the fellowſhippe thereof ſhalbe confounded: foꝛ the woꝛkemen them ſelues are but men. &c.

12. The Smith taketh an inſtrument, and woꝛketh in the Coales, and faſhioneth it with

with Hammers, and worketh it with the strength of his armes.&c.

The Carpenter stretcheth out a line: he fashioneth it with a red threed, he planeth it, and purtreieth it with the Compasse, and maketh it after the Figure of a man, and according to the beutie of a man, that it may remaine in an house. 13.

Hee will helue him downe Ceders, and take the Pine tree, and the Oke, and taketh courage among the trees of the forest.&c. 14.

And man burneth therof: for hee will take therof, and warme him selfe: hee also kindleth it, and baketh bread, yet hee maketh a God, and worshippeth it: hee maketh it an Idole, and boweth vnto it. 15.

He burneth the halfe therof in fire, and vpon the halfe therof he eateth his meate: he rosteth his rost, and is satisfied: also hee warmeth him selfe, and saith, a ha, I am warme, I haue been at the fire. 16.

And the residue thereof hee maketh a God, euen his Idol: hee boweth vnto it, and worshippeth, and praieth vnto it, and saith, Deliuer mee: for thou art my God. 17.

They haue not knowen, nor vnderstand, for God hath shut their eyes that they cannot see, and their heartes, that they can not vnderstande. 18.

19. And none considereth in his heart, neyther is there knowledge, nor vnderstanding, to saye, I haue burnt halfe of it in the fire: I haue baked breade vpon the Coales thereof: I haue rosted flesh, and eaten it: and shall I make the residue thereof an abhomination? Shall I bowe to the stocke of a tree?

Iere. 10. 5. Their Idolles stande vp as the Palme Tree, but speake not: they are borne, because they can not go, feare them not, for they can not do euill, neither can they do good.

8. Altogether they dote, and are foolish: for the stocke is a doctrine of vanitie.

Ezech. 6. 6. In all your dwelling places, the Cities shalbe desolate, and the high places shalbe laide waste, so that your Aulters shalbe made waste, and desolate: And your Idols shalbe broken, & your Images of the same shalbe cut in peeces, and your workes shalbe abolished.

Hab. 2 18. What profiteth the Image? For the maker thereof hath made it an Image, and a teacher of Lies, though hee that made it, trust therin, whē he maketh dumbe Idols.

19. Woe vnto him that saith to the wood, Awake: and the dumbe stone, rise vp, it shall teach thee: behold, it is layd ouer with gold

and

and siluer, and there is no breath in it.

Miserable are they, and among the dead is their hope, that call them Gods whiche are the workes of mens handes, gold, and Siluer, and the thing that is inuented by arte. &c. Wisd. 13.10

Hee calleth on him that is weake, for health: hee praieth vnto him that is dead, for life: hee requireth him of helpe, that hath no experience at all. 18.

And for his iourney, him that is not able to go: and for gaine, and worke, and successe of his affaires, hee requireth furtheraunce of him that hath no maner of power. 19.

The inuenting of Idolles, was the beginning of whoredome, and the finding of them, is the corruption of life. Cap. 14. 11.

For they were not from the beginning, neither shall they continue for euer. 12.

The vaine glory of men brought them into the worlde, therefore shall they come shortly to an ende. 13.

When a father mourned grieuously for his sonne that was taken away sodainlye, hee made an Image for him, that was once dead. whom now he worshippeth as a God, and ordeyned to his seruauntes, Ceremonies, and Sacrifices. 14.

Thus by processe of time, this wicked cu- 15.

stome preuailed, and was kept as a lawe, and Idols were worshipped by the commaundement of Tyrantes.

Baruch. 6. They decke these Gods of siluer, & Gods
10. of gold, & of wood, with garments like men
11. Yet can not they be preserued from rust, and wormes.
13. One holdeth a scepter, as though he were a certaine Iudge of the countrie: yet cannot he slea such as offende him.
14. An other hath a dagger, or an axe in his right hande: yet is he not able to defende him selfe from battaile, nor from thieues, so then it is euident, that they be no Gods.
18. They light vp candles before thē: yea, more then for them selues, whereof they can not sée one: for they are but as one of the postes of the Temple.
21. The Owles, Swallowes, and Birdes flie vpon their bodies, & vpon their heades, yea, and the Cattes also.
35. They can saue no man frō death, neither deliuer the weake from the mighty.
36. They cannot restore a blinde mā to his sight, nor helpe any man at his nede.
37. They can shewe no mercie to ỹ widowe, nor do good to the fatherlesse.
38. Their Gods of wood, golde, and siluer are as stones that be hewen out of the mountayne,

taine, and they that worship them shalbe confounded.

The moste high God dwelleth not in Temples made with handes, as saith the Prophete. Act.17.42

Abstaine ye from thinges offered to Idols, and blond that is strangled, and from fornication. Cap.15.29.

For as much then as wée are the generation of God, we ought not to thinke that the Godhead is like vnto Golde or Siluer, or Stone grauen by Arte, and the inuention of man. Cap.17.29

They turned the glory of the incorruptible God, to the similitude of the Image of a corruptible man. &c. Rom.1.23.

Which turned the trueth of God vnto a lye, and worshipped and serued the creature aboue the Creatour, which is blessed for euer. Amen. 25.

But now I haue written vnto you, that ye companye not together, if any that is called a brother, be a fornicator, or couetous, or an Idolater, &c. with suche a one eate not. 1.Cor.5.11.

Wherfore my beloued, flée frō Idolatry. Cap.10.14.

What agrement hath the Temple of God with Idols? for ye are the Temple of the liuing God. 1.Cor.6.6.

Gala.5. 19 The workes of the flesshe are manifest, which are, adulterie, fornication, vncleannesse, wantonnesse.

20. Idolatrie, witchcraft, hatred, emulations, wrathe, contentions, seditions, heresies.

1. Iohn.5. 21 Babes, keepe your selues from Images, Amen.

¶ The Doctours.

Tertullian in his boke of Idolatry. GOD hath forbidden an Image, as well to be made, as to be worshipped. As farre as making goeth before worshipping, so farre is it before, that the thing be not made, that maye not bee worshipped. Some man will say, I make it, but I worship it not: as though he durst not worship it for any other cause, but onely for the same cause, for the whiche he ought not to make it: I meane both waies, for Goddes displeasure. Nay, rather thou worshippest the Image, that geuest the cause for other to worshipit.

Some one or other that mainteyne Idolatrie, will say, And why then did Moyses make the Image of the brasen Serpente in the wildernesse? The olde Idolaters found out and vsed the same aboue fourtene hundred yeres agoe, well, and good: one and the same God, hath by his gene-

rall

rall lawe, forbad any Image to be made: and also by his extraordinary and speciall commaundement, an Image of a Serpent to be made. If thou be obedient to the same God, thou hast his lawe, make thou no Image: But if thou haue a regarde to the Image of the Serpent, that was made afterwarde by Moyses, then doe thou as Moyses did: Make not any Image against the Lawe, vnlesse God commaund thee, as he did *Moyses*.

We make no Image of God, as knowing him to be inuisible, and without body. Origene in his 7. booke against Celsus.

The minde of the lawe was this, that they shoulde in all thinges so behaue themselues, as the trueth required, and that they shoulde beside the trueth counterfaite nothing representing the shape of a man or woman. In his 4. bok against Gelsus.

Images were first drawen, thereby to kéepe the countenaunce of the deade in remembraunce, vppon occasion whereof, thinges grewe at length vnto holynesse, that at the firste were taken onely for solace. Cyprian in his boke of the vanitie of Idols.

What, doest thou bowe thy captiue body before folish Images, and earthly counterfaites? God hath made thée vpright, and whereas all other beastes of the earth In his 1. treatise against Demetrian.

are

are depraued in shape, bendyng downe to the grounde warde, thou hast a loftie state to heauen, and to thy God thy countenance is erected: then loke vp thither, thither cast vp thine eyes: seeke God aboue, that Hell thou mayest lacke: lift vp thy doubtfull heart to high and Heauenlye thinges: what doest thou throwe thy selfe with the Deuill whom thou seruest, into the pit of death?

Clement to Iames the brother of our Lorde, in his. 5. booke.

The Deuill by the mouth of other, is wont to bring forth such wordes. Wee, to the worship of the Inuisible God, worship the visible Images: and this is most certaine false, for if you will truelye worship Gods Image, ye shoulde by being beneficiall vnto man, worship the true Image of God in him.

What honour of God is this, to runne about the counterfaites of Timber and of Stone, and to worship the shapes that are without Soule, and despise man in whom the true shape of God is?

Arnobius in his. 8. boke against the Gentiles.

Wee neither worshippe nor wishe for Crosses: you that consecrate Wodden gods, peraduenture worship the Wodden Crosses, as partes of your gods.

If you had not this Image, should Christ bee ignorant that hee were serued of you?

Wil

Will hée thinke that there is no honour done him? Then doeth hæ receiue your seruinges, and worshippinges by certaine traines, by other put in truſt, and before he, to whom the obſequie is due, haue any ſéeling of the matter, ye do your Sacrifice vnto the Image, and ſende him but the ſcrappes from another mans borde.

And what can hæ deuiſed more iniu- In his. 6. rious, ſclaunderous, vncurteous, then to boke againſt acknowleadge one God, and make thy ſuite the Gen. vnto an other thing? To hope for helpe of God, and powre out thy prayers to a ſenſeleſſe Image? Is not this (as the Prouerbe hath) to haue a quarrell to Rowlande, and fight with Oliuere? And where thou ſækeſt for aduiſe of men, to aſke the ſentence firſt of Porklinges, and of Aſſes?

Is not this an errour? Is it not to (ſpeake properly) a madneſſe in trembling wiſe, to make thy humble ſute to a thing that thou madeſt thy ſelfe? And whereas thou doeſt know & art aſſured, that it is thyne owne workmanſhippe, the fruictes of thine owne fingers, to fall groueling vpon thy face before it?

To deuiſe an Image for God, it is abho- Auguſt. de minable. fide. & Symbolo. chap. 7.

They who ſæme to fauour Images, with

which thing they doe to the intent to make the Heathens to thinke the better of their moſt miſerable and leude ſecte.

In his boke againſt Adimantus the 13. chapter.

They that firſt erected the Images of the Gods vnto the people, toke away feare and religion, and encreaſed errour vnto their Cities, becauſe the people in the foly of Images, may ſœne be deceiued.

In his. 4. booke and 31. chap. of the citie of God.

Verye Children knowe, that theſe Images haue eyes and ſée not: mouth and ſpeake not. Wherefore then doeth the holye Ghoſt ſo often teache vs, and admoniſh vs, the ſame thing in the Scriptures, as if wée knew it not. For that the very ſhape, and proportion of a man ſet a loft, after it once beginneth to be adored and honoured of the multitude, it bréedeth in euery man, that moſt vile affection of errour, that although he finde there no naturall mouing, or token of lyfe, yet he thinketh ſome God, or Godlye thing is within it: and ſo being deceiued, partly by the forme that he ſéeth, and partly by the authoritie and credite of the authours and makers of it, whom they take to be wiſe, and partly alſo by the example, and deuotion of the people, whom they ſée obedient to the ſame, he thinketh that the Image, being ſo like a liuing bodye, cannot be without ſome lyuing thing vnder-

In his boke vpon the 113. Pſalme.

vnderneath it.

Who soeuer adoreth, or maketh his prayer, beholding an Image, hée is so moued in his minde, that hée thinketh the Image heareth him, and hopeth it will performe his prayer.

After that Images bée once set vp in these places, in honourable height, that they that pray, or sacrifice, may loke vpon them, although they haue neither sense nor soule, yet they so strike, and amase the weake mindes of the people, euen with the verye proportion of liuing members and senses, that they séeme to haue life, and to drawe breath.

In his 49. epistle.

Let no man saye vnto mée, the Image is no diuine power: It is no God: I would to God they so knewe it, as wée knowe it. But what they haue, and in what sort they haue it, and what they doe about it, the aulter beareth witnesse.

In his. 6. sermon of the vvordes of the Lord, in Mathevve.

Let vs not coumpt it a religion, to worship the workes of mens handes: For the craftes maisters them selues which make such thinges, are better, whom notwithstanding, wée ought not to worship? let vs not make it a religion, to worshippe bruite beastes, for the basest sorte of men that be, be better then they, whome notwithstanding,

In his boke of true religion. 55. cap.

ding, we ought not to worship. Let vs not make it religion, to worship dead men, because they haue liued godly: for they were neuer coumpted to seke suche honoures, but they woulde haue him to be worshipped of vs, who illumining the do reioyce.

In his 1. boke and 10 chap. of the Agreement of the Gospel.

So they were worthye to be deceiued, that sought Christ and his Apostles, not in the bokes of holy Scripture, but in painted walles, neither may we maruaile, if fayners, by Painters, were deceiued.

Hierom in his 11. boke and 10. chap vpō Ieremie

We adourneth his Image with siluer, and golde, that by the shine, and glittering of bothe these mettalles he maye deceiue the simple, which errour doubtlesse is now cropen in amongest vs, so that nowe we thinke, our religion standeth in riches.

Ambr. vpon the 118. Psal.

The Heathens worshipped wood, as the Image of God.

Chrisost. in his 1. Tome 31. Homily

What if thou shouldest se a man almost frosen with colde, & wouldest prepare no necessarye raimentes for him: but set vp golden Images in ỹ honour of him, shouldest thou not seme to contemne him? So it behoueth the to thinke in Christ. Whe he goeth about wandering, as a straunger, lacking harbour, then thou doest not receiue him, & in the meane season, thou doest trimme the paintinges of churches.

Thou

Thou makeſt vp coſtly walles, thou ſetteſt vp gorgious heads of pillars, thou cauſeſt lampes to hang downe from golden ſælinges, and in the meane ſeaſon, thou doeſt not viſite him being in priſon. No man was euer blamed or accuſed, becauſe he had not builded vp coſtely Temples, or Churches, and Images. But euerlaſting fire of hell (the puniſhment of the deuilles) do hang ouer vs, except wee do the other thinges diligently.

Out of all doubt, there is no religion, where ſoeuer there is an Image.

Lactantius in his 2. boke and 19 chapter.

They are afraied, leſt theire religion be voyde, and to no purpoſe, if they ſée nothing preſently that they maye worſhip. And therefore they make counterfaytes, whiche becauſe they are Images of the dead, are like to the dead, for they be without ſenſe: but the Image of God, who liueth for euer, muſt be liuely and ſenſible.

In the 2. chap. of the ſame booke.

To contemne and deſpiſe the earthe, is nothing els, but not to worſhip Images, which are made of earth.

What madneſſe is this, either to frame thoſe thinges which they may after feare, or feare thoſe thinges, which they haue framed? No forſoth (ſay they) wee feare not that: but them after whoſe Image they be made

made, and to whose names they bée consecrated: for then ye feare them, because ye suppose them to be in heauen, for if they be Gods, it cannot otherwise be chosen. But why do you not lift vp your eyes to heauen, and calling vppon the Gods by name, doo your sacrifice openly? Why do you rather looke to the walles, to the stockes & stones, then to that place where you beléeue they are?

Athanasius against the Gentiles. Epiphanius to Iohn Patriarke of Ieruſalem in the ſeconde Tome of Hierome.

If a liuing man can not teache thée to knowe God, how shall a carued stocke and stone doo it, that is dead?

In that, I hearde certaine did grudge against mée, for that when we went together to the holye place, which is called Bethel, to make a gathering there with mée, according to the maner of the Church: and came to a village called Anablatha, and as I passed, saw a Candle burning, and asked what place it was, and when I had learned that it was a Churche, and had entered in to make my Prayers, I founde there a vaile hanging at the entrie of the Churche, stained, and painted, and hauing the Image as it were of Christ, or of some Saint, for whose Picture it was in déede, I doo not remember. Therefore, when I sawe the Image of a man, to hang in the Church of Christ,

Chriſt, contrarye to the commaundement of the Scriptures, I tare and rent it in sunder: and gaue counsell to the Wardens of that Churche, that they wrappe, and burye some poore body in it.

I beſeeche you, charge the Prieſtes of that place, that they commaunde that such vailes, or clothes hanged, as bee contrary to our Religion, bee no more hanged vp in the Churche of Chriſt. It behoueth your reuerence to haue care hereof, this is ſuperſtition, vnmeete for the Churche of Chriſt, and vnmeete for the people (to thee committed) and therfore to bee removed.

The Deuill entering to the minde of men, alwayes vnder pretence of iuſtice, aduaunceing in the eyes of men, the mortall nature to the degree of GOD, hath erected thorow variety of cunning, Images preſenting the counterfeites of men. And they that are worſhipped in deede, be dead. And the Images which neuer liued, they bring in to bee worſhipped: the minde therby committing fornication, & eſtraunging it ſelfe from the one and onely God, as it were an harlot, departing filthyly her body vnto many, and as one that had worn alwaye the ſober vſe of lawfull company with one husbande.

In his 3. bok 2. Tome a-gainſt hereſies, the .79. hereſie, a-gainſt the collicidians

The olde errour shall not prevaile over vs, to leave the living, and worshippe those thinges which are made of him. For they have worshipped and adored the creature more then the creatour, and became foles.

My deare children, be ye mindefull that ye bring no Images into the Churches, & that ye crede by none at the Burialles of the Saintes: but evermore carye God in your heartes. Nay, suffer not Images to be, no, not in your houses: for it is not lawfull, to leade a Christian man by his eyes, but rather by the studye, or exercise of his minde.

cyrill in his 6 booke against Iulianus.

Numa, in annswere vnto Iulian (as the enemie him selfe affirmeth) was honest & good, and indued with notable understanding, made many Lawes for Priestes, let vs inquire therefore diligentlye, what maner of service he had: Dionise of Halicarnassus, which wrote well the history of the Romaines, reporteth that he made Temples & Oratories, but there was no Image in the worlde in them, for because he commended the Wisedome of Pythagoras, whose doctrine also he followed, he knewe that GOD was destitute of suche forme and Shape: and affirmed that he tooke pleasure in the Sacrifices of the minde,

and

and not of the flesh. Therfore the Temples that he builded, he called the Temples of Faith: by which, only God is seen of men, so farre as they are able to reache vnto his sight: and he commaunded his subiectes to take their othe by faith.

It is no maruaile that the Heathens, receyuing suche benefites of our Sauiour, did these thinges: For, we haue seene the Image of Paul, of Peter, of Christ, drawen in colours and preserued. And it may well be thought, that men in olde times, being not yet remoued from the superstition of their fathers, vsed after this sorte to worshippe them, by an Heathenish custome, as their Sauiours. Eusebius in his 7. booke and 18. cha.

An vnhappy memorye is that, whiche to remember Christ, who neuer ought to depart out of the heart of the iuste man, standeth in neede of a sightful conceite, nor otherwise can haue the presence of Christ within him, vnlesse he haue his Image painted on the wall, or expressed in some other matter, for suche a memorye as is nourished, and kepte by Images, proceadeth not of hearty Loue: but necessitye of eye sight. charles the great in his 4. boke and 2. chap. of Images.

Most madnesse it is, that our mindes by the meane of the materiall Images,

must be put in remẽbrance, lest wée fal to forget him, wheras this is the faulte of infirmitie, no signe of libertie.

Gregorie Pope. 1. in his 7 booke of his epist. the. 109. chap. vnto Serenus B. of Massilia.

Wée praise it well that you had a zeale, that nothing made with hande shoulde bée worshipped: And againe, you ought to haue forbidden the people from the worshipping of them: and thirdly, that the people shoulde not offende in adoration or worshipping of a picture, or Image.

In the secõd counsell of Nyce, Actes 6. in [illegible] fo 374

(Theodorus Bishop of Ancyra saith) we thinke it not conuenient to paint the Images of Saints, with materiall or earthlye colours, for it is euident, that this is a vaine imagination, and the procurement of the deceiptfulnesse of the deuill.

Heathens was the first deuiser, and head of Images.

In the cõsel at Eliberis Cannon. 36.

Wée thincke it good, there bée no picture in the Churches, lest the thing that is honoured, or adoured, bée painted on the walles.

In the counsell at Constantinople, Peter crinite, the 9. boke and 9. chapiter.

For as much as wée haue a diligent care in all thinges, to maintaine the Religion of the most high God, therefore wée suffer no man to fashion, to graue, or to paint the Image of our Sauiour Christ, eyther in colours, or in stone, or in any other kinde of mettall, or matter: But where soeuer

reade theodorit Ecclesi historie lib. cu. 1.

any

any such Image shall be founde, wee commaunde it to bee taken downe, assuring our subiectes, that wee will most straitlye punishe all suche as shall presume to attempt any thing contrary to our degree and commaundement.

Be they not monstruous, that worship stones?

Clement of Alexandria in his oratiõ to the Gen. Polidorus virgil in his 6. boke and ca. 10. 13. chap. of the inuentiõs of thinges.

Now let vs intreate of the worshipping of Images, which not onely the Heathens, that were voide of our religion: but also as S. Hierome saith, al the olde Godly fathers condemned for feare of Idolatrie.

The world is come to such outrage and meere madnesse herein, that this parte of holinesse differeth nowe very litle from open wickednesse.

Some doe moue affectes by Images, or shewing of Saints Reliques, wherof neyther agreeth to the grauity of the place, that a Preacher standeth in: for wee reade not, that euer any suche thing was done of Christ, or his Apostles.

Erasmus in his 3. booke of the Churche.

It was sometime a Figge tree logge, a blocke that serued for naught:

Horat. serm. 1. folio. 8.

The Worcke man doubted what of mee, were fittest to bee wrought.

A forme to sit vpon, or els a Priap God to bee:

At length he thought the better was, a God to make of mée.

¶ Chap. 31.

Against Transubstantiation.

Mat. 26. 26 AND as they did eate, Jesus toke bread, & when hée had giuen thankes, he brake it, and gaue it to the disciples, and sayde: Take, eate, this is my body.

27. Also he toke the Cuppe, and when he had geuen thankes, he gaue it to them, saying, Drinke ye all of it.

28. For this is the blood of the newe Testament, that is shed for many, for the remission of sinnes.

29. I saye vnto you, that I will not drinke henceforth of this fruicte of the vine, vntill that day, when I shall drinke it newe with you in my Fathers kingdome.

Luk. 22. 19. HÉe toke bread, and when he had geuen thankes, he brake it, and gaue it to them, saying: This is my body, which he is giuen for you, do this in remembraunce of mée.

20. Likewise after supper he toke the Cup, saying: This Cup is the new Testament in my blood, which is shed for you.

John. 6. 63. It is the spirite that quickeneth, the flesh

profiteth nothing: the wordes that I speake vnto you, are spirite, and life.

1. Cor. 10. 16.

The Cuppe of thankes geuing, whiche wee bleſſe (or prepare) is it not the communion of the blood of Chriſt?

The bread which wee breake: is it not the communion of the body of Chriſt?

17.

For wee that are many, are one bread, and one body, because we al are partakers of one bread.

Cap. 11. 26.

As often as ye ſhall eate of this bread, and drinke of this Cuppe, ye ſhal ſhew the Lordes death till he come.

27.

Wherefore, whoſoeuer ſhall eate of this bread, and drinke this Cuppe of the Lorde vnworthyly, ſhalbe guiltie of the body and blood of the Lord.

The Doctours.

Iuſtinus in his 2. Apologie.

THe bread, and wine, in this Sacrament, are not to be taken, as other common meates and drinkes be, but they be meates ordained, purposely to giue thankes vnto God, & therfore be called, Euchariſtia, and be called alſo the body and blood of Chriſt. And yet the ſame meate and drinke is chaunged into our fleſh and blood, and nourifheth our bodies.

Irenæus in his 4. booke

The bread wherein wee geue thankes vnto God, although it be of the earth, yet

and.34. cap. against Valentius. when the name of God is called vpon it, it is not then cõmon bread, but the bread of thankes geuing: hauing two thinges in it, one earthly, and the other heauenly.

In his 32.34 and.57 cap: of the same 4.boke Christ confessed bread, which is a creature, to be his body: and the cuppe to be his blonde.

The bread wherein the thankes be giuen is the body of the Lorde.

Christe taking breade of the same sorte that our bread is of, confessed that it was his body. And that the thing, whiche was tempered in the Chalice, was his blond.

Origen. vpon the 15. of Math. The matter of the breade auaileth nothing, but goeth downe into the belly, and is auoided into the place of easement: but the worde of God spoken vpon the breade, is it that auaileth.

Ciprian in his.2. boke, and.3. Epist. to Cecilius. For as much as Christe saide, I am a true Vine, therfore the blond of Christe is not water, but wine, nor in it can be thought, that his blond (wherby we be redemed, & haue life) is in the Cuppe when wine is not in the cuppe, wherby the blond of Christ is shewed.

Christe taking the cuppe, blessed it, and gaue it to his disciples, saying: Drinke ye all of this, &c By these wordes of Christe, we perceiue, that the Cuppe whiche the

Lorde

Lorde offered, was not onely water, but also Wine: and that it was Wine that Christ called his bloud, wherby it is cleare that Christ his blod is not offered, if there be no Wine in the Chalice. How shall we drinke with Christ new wine, of the creature of the Wine, if in the sacrifice of God the father, and of Christe, we doe not offer Wine?

The Lorde called breade made of many graines kned together, his body: and called Wine made of many grapes, his bloud. In his 1. boke of his Epistles.

Because breade confirmeth the hart of the body, therefore it is conueniently called the body of Christe. And because wine worketh blond in the flesh, therfore it hath relation to the bloud of Christ. In his serm. of the lords Supper.

Christ hauing taken the breade, and hauing deliuered the same to his Disciples, made it his body saying: This is my body, that is to say, This is a figure of my body. Tertullian in his 4. bok against Mercian.

Christ called breade, his body. Against the Ievves.

It is not to be beleeued, because God can do all thinges, that therefore he hath done all thinges: But we must searche and see where he hath done them. Against Praxeas.

Christe speaking of a Loafe, whiche is round in fashion, and can not see no, sele, saide of it, This is my body. Epiphanius in Ancorato

Unto

Athanasius in that Gospell, vvho so euer speaketh a vvord against. &c.

Unto how many men coulde Christ his body haue sufficed for meat, that he should be the foode of all the worlde? Therefore hee made mention of his Ascension into Heauen, that he might withdrawe them from corporall and fleshely vnderstanding.

Hierom. to Hedebia.

Let vs marke that the bread which the Lord brake, and gaue to his disciples, was the body of our Sauiour Christ, as he sayd vnto them, Take, and eate, this is my body.

Ambrose in his. 4. booke and. 4. chap. of sacramēts August. vpō the. 98. Psal.

They remaine the same that they were, and are chaunged into an other thing.

Christes wordes were not heard, Christ instructed them that remained, and sayde vnto them, It is the Spirite that geueth life, the flesh profiteth nothing. The words that I haue spoken, are spirite and life. Understande ye spiritually that I haue spoken. Ye shall not eate this bodye that ye see, neither shall ye drinke that bloude that they shal shed that crucifie mee: I haue commended vnto you a certaine Sacrament, being spiritually vnderstanded, it will geue you life.

In his sermō made to the Infantes and children.

That whiche you see vpon the Table, is breade: and that which is set before your eyes, is the cup: but touching that where-

in

in your faithe desireth to be instructed, the bread is the body of Christe, and the cuppe his bloud.

Jesus called meate his body, and drinke his bloud. In his. 2. sermon of the vvordes of the Apost.

Although wee may set forthe Christe by mouth, by writing, and by the Sacrament of his body and bloud, yet wee call neither our tongue, nor wordes, nor ynke, letters, nor paper the body and bloud of Christ: but that we cal the body and blod Christ, whiche is taken of the fruict of the earthe, and consecrated by mystical prayer. In his. 3. boke and 4. chap. of the Trinitie.

If wee were bodyelesse, God would geue vs these thinges bare and bodyelesse: but for as much as wee haue soules fastened vnto our bodyes, therefore God geueth vs thinges spiritual, vnder thinges visible and natural. Chrisost. in his. 60. Hō. to the people of Antioche.

Christ minding to pluckе vp that heresie by the rootes, vsed wine as well before his resurrection whē he gaue the Sacrament, as after at his Table without mysteries: for he saith of the fruict of the Vine, whiche surely bringeth no water, but wine. In his. 83. Homilie vpon the. 26. of Math.

The bread, before it be sanctified, is called bread, but when it is sanctified by the meanes of the Priest, it is deliuered from the name of bread, and is exalted to the Ad Cæsarium Monachum.

name

name of the Lordes body: although the nature of the bread stil remaine.

In his. 11. Hom vppon Matheyv. Cirill in his 4. booke and 14 vpon Iohn. Emissen. of cõsecration the 2. distinction.

The very body of Christ it selfe, is not in the holy vessels: but the mistery or Sacrament thereof is there contained.

Christ gaue vnto his disciples, peces of bread, saying: Take, eate, this is my body.

If thou wilt knowe, howe it ought not to seme to thee a newe thing, and impossible, that earthly and corruptible thinges be tourned into the substaunce of Christe, loke vpon thy selfe, which art made newe in Baptisme, when thou wast farre from life, and banished from mercy as a straunger, and from the way of saluatiõ, and inwardely was dead, yet sodainely thou beganst an other life in Christe, & wast made newe by wholsome misteries: thou visibly diddest remaine in the same measure that thou haddest before, but inuisibly thou wast made greater, without any increase of the body: thou wast the selfe same person, and yet by the increase of faithe, thou wast made an other man. Outwardly nothing was added, but all the chaunge was inwardly. So likewise whē thou doest goe vp to the reuerende Table, to fede vpon spirituall meates in thy faithe, loke vpon the body and blood of him that is thy God:

ho-

honor him: touch him with thy minde: take him in the hand of thy hart, & chiefly drinke him with the draught of thy inwarde man.

He would that they which be partakers of the godly Sacramentes should not set their mindes vpon the nature of the things which they see: but by the chaunging of the names, should beleeue the thinges whiche be wrought in them by grace: for he that called that, whiche is his naturall bodye, corne, and bread, and also called him selfe a vine: he did honour the visible tokens and signes, with the names of his bodye, and bloud, not chaunging the nature, but adding grace to nature. Theodorete in his. 1. dialogue.

The Sacramentall signes goe not from their owne nature after the sanctification: but continue in their former substaunce, forme, and figure, and maye be seene and touched, as well as before: yet in oure minds we do consider, what they be made, and do repute and esteeme them, and haue them in reuerence, according to the same thinges that they be taken for. In his. 2. dialogue.

These wordes of Christe in the xvi. of Iohn, directly pertayneth nothing to the Sacramentall, or Corporall eating: for these wordes were spoken long before the Sacramente was ordeyned. Therefore Nicolas Lira vpon the 110. Psalm.

ſoꝛe of this place there can be made no good ſufficient argument touching the Sacramental communion.

Beda in octauis Epiphaniæ.

The creature of bꝛead and wine, by the vnſpeakeable ſanctification of the Holye Ghoſt is chaunged into the Sacrament of the body and blond of Chꝛiſt.

Gelaſius Pope againſt the heretique Eutiches

There leaueth not to be the ſubſtaunce of bꝛeade and wine, oꝛ the nature of wine. And in deede the Image oꝛ repꝛeſentation & likeneſſe of the body & blond of Chꝛiſt, is publiſhed in ỳ miniſtratiõ of the miſteries.

The Sacrament, by the woꝛking of the Holy ghoſt, paſſe into a diuine ſubſtaunce: yet notwithſtanding they remaine ſtill in the pꝛopertie of their owne nature.

Bertram vp on the Euchariſt.

Chꝛiſte as he nowe tourneth the bꝛeade into his body, euen ſo then in like ſoꝛte the *Manna* that fell from Heauen inuiſiblye made his body.

Peter Lombard Sentẽ. 4. diſt. 11. Si autem.

Some men iudge thus, ſome ſay thus, ſome haue witten thus, ſome graunte thus, ſome others haue thought thus, that the very ſubſtaunce of the bꝛead and wine remaine ſtill.

If a queſtion were moued, what maner of conuerſion, oꝛ chaunge this is: whether it be in ſoꝛme, oꝛ in ſubſtaunce, oꝛ of ſome other ſoꝛte, I am not able to diſcuſſe it.

Holwe

Howe the body of Christ is there, whether it be by chaunging of some thing into it, or Christes body beginne to be there, together with the breade, both the substance, and the accidentes of the bread remaining stil without chaunging, it is not founde expresse in the canon of the Bible. Gabriel Biel vpon the canon, lect. 40.

Of the maner and meane howe this might be (whether by transubstantiation) perhaps it had bene better to leaue euery man, that woulde be curious, to his owne coniecture: as before the Councel of Lateran, it was left at liberty. Tonstal in his 1. booke of the Sacrament, pag. 46

No man shall proue by the verye bare wordes of the Gospell, that any Priest in these our daies doth consecrate the verye body and bloud of Christ. John Fisher B. of Rochester, against the captiuitie of Babilon, made by Martin Luther

Thus much of *Mathewe*, who doth also onely speake of the new Testament. For there is no worde founde here, to proue that there is the true presence of Christes flesh and blood in our Masse: for albeit that Christ made his flesh of breade, and blood of wine, it followeth not therefore, that we shal also do the same, as often as we will attempt it, by the vertue of any worde that is there.

It cannot therefore be proued by any scripture, that either a lay man, or a priest, as

as often as hee shall goe about that matter, to make likewise bread and wine the body and blood of Christ, as Christ him selfe did, seeing that this is not comprised nor contained in the Scriptures.

By this I thincke euerye man vnderstandeth that the certaintie of this matter dependeth not so much vppon the Gospell, as it doth vpon the vse and custome, which is recommended vnto vs so many hundred yeares, from the verye first fathers. Thus farre of Fishers fishing for Crabbes.

Barnard in his 33. serm. vppon the canticles.

The bitter Barcke of the Sacrament is not receiued with like pleasure as the fatnesse of the Corne, faith and shape, memorye and presence, eternitie and time, the countenaunce and the Glasse, the Image of God, and the fashion of a seruaunt. &c. (By which wordes hee doth so deuide remembraunce from presence, that hee doth attribute the one to the life wherein wee be, and the other to the life to come.)

D. Harding the. 12. article, and 7. Diuision.

Whereas S. Augustine saith here the body and blood of Christ to be made of the substaunce of Bread and Wine, beware thou vnlearned man, thou thincke them not thereof to bee made, as though they were newly created of the matter of bread and Wine, neither that they bee made of bread

bread and Wine, as of a matter.

¶ Chap. 32.

¶ This is my body, is a figuratiue speache, and signes and figures haue their names of the thinges which they signifie.

THis is my couenaunt which ye shall kepe betweene me and you, and thy sede after thee, let euery man Childe among you be circumcised. Gen. 17. 10.

That is, ye shall circumcise the foreskin of your flesshe, and it shalbe a signe of the couenaunt betweene me and you. 11.

And he set vp there an Aulter, and called it the mightie God of Israell. Exo. 33. 20.

Thus ye shall eate it, your loynes girded, your Shoes on your feete, and your staues in your handes, and ye shall eate it in haste: for it is the Lordes Passeouer. Exod. 12, 11.

When all Israell shall come to appeare before the Lorde, in the place whiche he shall chose, thou shalt Reade this Lawe before all Israel, that they may heare it. Deu. 31. 11.

Iesus toke the bread, and when he had giuen thankes, he brake it, and gaue it to the Disciples, and sayde, Take, eate, this is my body. Math. 26. 26.

Luk.22.20. Likewise also after Supper, hée tooke the Cup, saying: This Cup is the newe Testament in my blood, which is shed for you.

John.14.6 I am the waye, and the trueth, and the life.

John.15.1. I am the true Vine, and my Father is an husbandman.

Rom.4.11. After he receyued the signe of Circumcision as the zeale of the righteousnesse of Faith, which he had when he was vncircumcised. &c.

17. God calleth those thinges which be not, as though they were.

1.Cor.10.4 And did all drinke the same Spirituall drinke: (for they dranke of the same Spirituall Rocke that followed them, and that Rocke was Christ.)

16. The Cup of blessing whiche we blesse, is it not the Communion of the blood of Christ? The bread which wée breake, is it not the Communion of the Bodie of Christ?

Titus.3.5. According to his mercie hée saued vs, by the washing of the newe birth.

reade also these quoted text folu

Except ye eate my flesshe, and drinke my blood, this letter killeth. Wilte thou that I bring an other letter that killeth, out of the newe Testamente? He that hath no knife (saith he) let him sell his Coate and bye one. Loe, this letter is the Gospell, and yet it killeth: but if thou take it Spirituallye, it killeth not: but in it is a quickening spirite. Therefore, understand spiritually those thinges which are spoken whether it be in the law, or in the Gospel. For a spirituall man discusseth all thinges, and is iudged of no man. Tertullian in his 7. Homilie vppon Leuiticus.

Christ did not represente bread, whereby he did represent his very body. In his 4. boke against Mercion the Heretique.

Iesus toke bread, and geuing it amongest his Disciples, made it his bodye, saying: This is my body, that is to say, a figure of my body: But a figure it could not bee, vnlesse there were a body of a trueth, and in deede.

Christ called bread his body, and Wine his blood, because that in the olde Testament, bread and wine were figures of his body and blood.

Except ye eate my flesh, and drinke my blood, you shall not haue life in you. Consider that these thinges written in Gods Origene in his 7. Hom.

vpon leuiticus.

bokes, are Figures, and therfore examine and vnderstand them as spirituall, and not as carnall men: for if you vnderstand them as carnal men, they hurt you, and fede you not: for euen in the Gospell there is found a letter that killeth. And not onely in the old Testament, but also in the new Testament there is founde Letters that slayeth him, that spirituallye doth not vnderstande whiche is spoken. For if you followe the letter, or wordes of this that Christ sayde, Except you eate my flesshe, and drinke my blood, this letter killeth.

In his 4. boke and 4. chapter to the Rom.

He called Circumcision rightly a signe, for that it in one thing was seene, and an other was vnderstanded.

Ciprian in his 2. booke and 3. epist.

Christes blood is shewed in the Wine, and the people in the water that is mixte with the Wine: so that the mixture of the water to the Wine, signifieth the Spirituall commixtion and ioyning of vs vnto Christ.

In his serm. of the Lords supper.

The weakenesse of our Faith, is taught by the vnderstanding of the Sacraments.

Basill of Baptisme.

What profite haue these wordes? Verily, that wee eating and drinking, maye euermore be mindefull of him that died for vs, and rose againe.

Hier. vppon

Christ toke bread, whiche comforteth

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mans heart, that he might represent therby, his very body and blod. the 26. of Mathevv.

Before consecration, an other kinde is named: But after the consecration, the bodye of Christ is signified. Christ sayde, this blod: before the consecration it is called an other thing, but after the consecration, is signified the blod of Christ. Ambr. in his booke of those things that are declared by the misteries, the last chapiter.

As thou hast in Baptisme, receiued the similitude of death, so likewise doest thou in this Sacrament, drinke the Similitude of Christes blod. In his 4. boke and 4. chapiter.

The Priest saith, make vnto vs this oblation to be acceptable, whiche is the figure of the bodye and blod of our Lorde Jesu Christ. In the 5. chap. of the same booke of sacramétes.

Thou doest receyue the Sacrament for a Similitude of the flesshe and blod of Christ, but thou doest obtayne the Grace and vertue of his true nature: and receyuing the bread, in that fode thou art made partaker of his godly substaunce. In his 6. boke and 1. chap. of the same booke

In eating and drinking, the bread, and wine, we do signifie the flesh and blod, whiche were offered for vs. And the old Testament was instituted in blod, because that blod was a witnesse of Gods benefite in signification and figure, whereof we take the misticall cup of his blod, to the tuition In his boke vppon the 1. co. 11. chap.

of our body and soule.

August. of teaching the ignoraunt people the 26. chapter.

Let the newe Christened man be taught, that Sacraments be visible signes, of heanenly thinges, and that the thinges themselues, that he seeth not, must be honoured in them. And that the same kind & element, is not so to be taken, as it is in daylye vse. Let him also be taught, what the woordes meane, that he hath heard. Moreouer vpon occasion hereof, he must be taught, that if he here any thing, euen in the Scriptures, that sounde carnallye, let him thinke that there is some spirituall thing meant by it.

In his boke of profite of repentaũce

As many as in *M*anna vnderstoode Christ, they did eate the same Spirituall meate, that wee doe eate.

In his. 3. booke of christian doctrine.

It is a daungerous matter, and a seruitude of the soule, to take the signe, in steede of the thing that it signified.

Seldome is any difficultie in proper woordes. But eyther the circumstaunce of the place, or the conferring of diuers translations, or els the originall tongue, wherein it was written, will make the sence plaine: But in woordes that bee altered from theyr proper Signification, there is great diligence, and heede to bee taken. And especially wee must beware, that wee take not literally any thing that is spoken figura-

figuratiuelye: no; contrarywise wee must not take for a figure, any thing that is spoken properly. Therefore must bee declared the maner, how to decerne a proper speach from a figuratiue, wherein must be obserued this rule.

If the thing which is spoken, be to the furtherance of charitye, then it is a proper speache, and no figure: So that if it bee a commaundement, that forbiddeth any euill or wicked thing, or commaundeth any thing that is good, or beneficiall, then it is no figure: But if it commaunde any euill, or wicked thing, or forbiddeth any thing that is good, or beneficiall, then it is a figuratiue speache. Nowe this saying of Christ (except ye eate the flesh of the sone of man, and drinke his blod, you shal haue no life in you) seemeth to cõmaund an hainous and a wicked thing, therefore it is a figure, commaunding vs to bee partakers of Christs passion, keeping in our mindes to our great comforte and profite, that his flesh was crucified, and wounded for vs.

In his boke against Adimantus the 12. chapter.

Our Lord doubted not to saye: This is my body, when he gaue a signe of his body.

In his 10. boke and 5. chap. of the city of God.

Signes when they be applied vnto godly thinges, are called Sacramentes.

Reasoning of signes, I saye thus: Let

no man cõsider in them, what they be: but rather that they be signes, that is to saye, what they doe signifie. Donat fo 437. Col 2.

In his 2. booke of christian doctrine 1. canon.

In his treatise vpõ Iohn.

In his 3. boke and 22 cha against Maximinus

In his serm. to the infantes.

In Sacramentes wée sée one thing, and wée vnderstande an other thing. Donat in gloss fo 434 Col

The Sacramentes are one thing, the thing of the Sacrament is an other thing.

In Sacraments is to be séene, not what they be, but what they signifie. Donat fol. 434 Col 3.

Christ did cary vp his body, frõ whence he shall come to iudge the quicke and the dead. There he is nowe sitting on the right hand of the father. How can therfore the bread be his body, and the Cup, or that which is in the cup be his bloud? These thinges, brethren, are therefore called Sacraments, because that in them one thing is séene, and the other thing vnderstanded. That whiche is séene, hath a visible appearaunce, or forme: But that which is vnderstanded hath a spirituall vtilitie and profit.

In his 23. epistle to Bonifacius.

A day or two before good Fryday, wée vse in common speache to saye thus: To morowe, or this day two dayes, Christ suffered his Passion, where in very déede he neuer suffered his passion but once, & that was many yeres passed.

Likewise, vpon Easter day we say, this day Christ rose from death: where in very

déede

dæde, it is many hundred yeres sithence he rose from death. Why then doe not men reproue vs as lyars, when wé speake in this sorte? But because wé cal these daies so, by a similitude of those dayes, wherein those thinges were done in dæde. And so it is called that daye, which is not that daye in dæde: but by the course of the yere, it is a like daye. And suche thinges be sayde to be done that daye, for the solemne celebration of the Sacraments, which thinges in dæde were not done that day, but long before. Was Christ offered any more but once? And he offered him selfe: And yet in a Sacrament or representation, not onely euery solemne feaste of Easter, but euery daye he is offered to the people, so that he doth not lye, that saith, he is euery daye offered.

For if Sacramentes had not some similitude or likenesse of those thinges, whereof they be Sacramentes: then they should be no Sacramentes at all: and for theire similitude & likenesse, cómonly they haue the name of the thinges, whereof they be Sacramentes. Therefore, as after a certaine maner of speache, the Sacramente of Christes body, is Christes body: the Sacrament of Christes bloude, is Christes

bloud:

blood: So likewise the Sacramente of faithe, is faithe: And therefore, when wee aunswere for young children in their Baptisme, that they beleeue, whiche haue not yet the minde to beleeue, wee answere, that they haue faith, because they haue the Sacrament of faith. And wee say also, that they tourne vnto God, because of the Sacrament of conuersion vnto God: for the aunswere pertaineth to the celebration of the Sacrament.

And likewise speaketh the Apostle of Baptisme, saying: That by Baptisme wee be buried with him into death, he sayeth not, that wee signifie burial: But he saieth plainely, that wee be buried. So that the Sacrament of so great a thing is not called but by the name of the thing it selfe.

In his 57. questiõ vpõ Leuiticus.

A thing whiche signifieth is wont to be called by the name of the thing whiche it signifieth, as it is written in the scripture: the seuen eares, be seuen yeres: the seuen kine, be seuen yeres, and many other like. And so saide Saint Paul: That the Rocke was Christe, and not that it signified Christ: but euen as it had been in deede whiche neuertheless was not Christe by substance: but by signification. Euen so because the blood signifieth and representeth

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the soule, therefore, in a Sacrament, or signification it is called the soule.

For truely, so the bloud is the soule, as Christe was the stone, and yet the Apostle saieth not, that the stone signified Christe: but saith, it was Christ. And this sentence, bloud is the soule, may be vnderstanded to be spoken in a signe or figure, for Christe did not sticke to saye, This is my bodye, when he gaue the signe of his body.

In his boke against Adimantus the 12. chapter. +

Christ admitted (Iudas) vnto the banquet, when he did betake and deliuer vnto his disciples, the figure of his body.

In his preface vppon the 3. psalm. X

Visible Sacramentes are ordeined for carnall men, that by the steppes of Sacramentes, we may be led from the thinges that we see with the eye, vnto the thinges that we vnderstande.

In his questions vpon the old Testament.

The Sacramentes of the olde Lawe, were promises of things to be performed, Our Sacramentes are tokens of thinges that already be performed.

In his 9. & 10. boke and 16. cha. against Faustus. X

The Sacraments of the Iewes in outwarde tokens, were diuerse from ours: But in the thinges signified, they were equall, and one with ours.

In his 26. treatise vpō Iohn. *

If we beholde the visible creatures, wherin the Sacramentes are ministred, who seeth not, that they be corrupte? But

In his 3. boke and 10 cha. against the Dona- X

it

eiſtes.

if wee cõſider the things that are wrought thereby, who ſeeth not, that they cannot be corrupted?

In his 18. booke and 48 chap. of the city of God.

All ſignes, or tokens ſeme in a maner to beare the perſones of the thinges them ſelues, that they ſignifie. So the Apoſtle ſaieth, The rocke was Chriſte, for that the Rocke whereof it was ſpoken, ſignified Chriſt.

Hier. vppon the 1. to the Galat.

Let vs not thinke, that the Goſpel ſtandeth in the wordes of the Scripture, but in the meaning.

Ciprian de vnctione chriſmatis.

Chriſte in his laſte Supper gaue to his Apoſtles, with his owne handes, bread and wine, which he called his fleſh and blond: But on the croſſe he gaue his very body to be wounded with the handes of the ſouldiours, that the Apoſtles might declare to the world, how, and in what maner breade and wine may be the fleſhe and blonde of Chriſt. And the maner he ſtraight wayes declareth thus: That theſe thinges whiche do ſignify, & thoſe things which be ſignified by them, may be both called by one name.

Chriſoſt. in his 46. hom. vpon Iohn.

If any man vnderſtande the wordes of Chriſt carnally, he ſhall ſurely profite nothing thereby: for what meane theſe wordes, The fleſhe anayleth nothing? He meant not of his fleſhe (God forbid) but he meant

meante of them that fleſhely and carnally vnderſtode thoſe things that Chriſt ſpake: But what is carnall vnderſtanding? To vnderſtande the wordes ſimply as they be ſpoken, and nothing els: for wee ought not ſo to vnderſtande the thinges whiche wee ſee: but all myſteries muſte be conſidered with inwarde eyes, that is, ſpiritually to vnderſtande them.

Wee offer in deede, but in remembrance of his death, this Sacrifice is a token or figure of that Sacrifice. The thing that wee doe, is done in remembrance of that thing that was done before: wee offer alway the ſame thing, nay rather we worke the remembrance of that Sacrifice. In his 17. hom. vppon the Hebr. Ca 10.

Chriſt ordeyned the table of his holy ſupper for this purpoſe, that in the Sacrament he ſhould daily ſhewe vnto vs, bread and wine, for a ſimilitude of his body. Vpō the 22 Pſalme

God will not that wee vnderſtande the wordes of the holy Scriptures ſimply and plainly as they lye: but with greate wiſedome and diſcretion. In his 14. hom. vppon Iohn.

In the ſanctified veſſelles, there is not the very bodye of Chriſte in deede: but a myſtery of that body is conteyned. In his 11. hom. vppon Matheuve

If Chriſte died not, whoſe ſigne, and whoſe token is this Sacrament? In his 83. Hom. vpon Matheuve.

Chriſt

In his 61. Hom to the people of Antioche.

Christe lefte vnto vs his laste remembraunce, as if a man going a farre iourney, leaue a token with his frende, to the ende, that he seeing the same, may remember his benefites and frendshipe: which token, that frende, if he loue vnfaynedly, can not see without great motion of his mind, and without teares.

Fulgentius in his boke to kinge Thrasimūdus.

This Cup or Chalice is the newe Testament, that is to say, This Cup or Chalice whiche I deliuered vnto you, doth signifie the newe Testament.

Theodorete in his 1. Dialogue.

Our Saniour without doubt chaunged the names, and gaue to the body the name of the signe or token: and to the token he gaue the name of the body. And so when he called himselfe a Vine, he called blood that, which was a token of bloud.

The cause is manifest, why the names were chaunged, for he woulde that they whiche be partakers of the godly Sacramentes, shoulde not set their mindes vpon the nature of the thinges which they see, but by the chaunging of the names, shoulde beleeue the thinges whiche be wrought in them by grace: for he that called that, which is his naturall body, corne, and bread, and also called him selfe a vine, he did honour the visible tokens & signes,

with

with the names of his body and blood, not chaunging the nature: but adding grace to nature.

It is cleare, that it is the figure of those thinges, whereof it beareth the name.

A Sacrament is a signe of a holy thing.

Therefore it is called a Sacrament, for because one thing shall appeare, and an other thing is vnderstanded and eaten.

It is called the body of Christ: But improperly, the meaning of it maye be thus. It is called the body Christ, that is to say, it signifieth the body of Christ.

Eate my flesh, and drinke my blood: meaning hereby vnder an Allegory, or by way of a figure, the meate and drinke, that is, of faith and promise.

It is to be noted, that the Sacrament is called a figuratiue body: because it is made present for a figuratiue purpose, that is to say, to the ende the death of the same body (whiche death is nowe paste and absent) may be remembred most effectually.

Sometime the Sacrament is taken for the forme of breade and wine, and that in deede is not our Lorde.

I graunt the Sacrament to be a mysticall figure of Christes death, and of his visible body.

Peter Lombarde 4. distinction. In the 2. distinct. Qui manducat. In the 2. distinction of Consecration, hoc est, quod. Clementes Alexandere in Pedagogo. 1. booke and 6. chap. D. Harding in his booke a detection, &c. fol. 333.

Fol. 334.

Folio. 339.

¶ Cap.

¶ We eate the body and blood of Christ, onely by faith.

John. 6. 67. Erely, verelye, I saye vnto you, he that beleueth in me, hath euerlasting life.

48. I am the bread of life.

50. This is the bread, which commeth downe from Heauen, that he which eateth of it, should not die.

51. I am the liuing breade, whiche came downe from Heauen: if any man eate of this bread, he shall liue for euer: And the bread that I will geue, is my flesshe, whiche I will giue for the life of the world.

53. Verely, verely, I say vnto you, Except ye eate the flesh of the Sonne of man, and drinke his blood, ye haue no life in you.

54. Whosoeuer eateth my flesshe, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55. For my flesh is meate indede, and my blood is drinke indede.

56. He that eateth my flesshe, and drinketh my blood, dwelleth in me, and I in him.

57. As the liuing Father hath sent me, so liue I by the father, and he that eateth me, euen he shall liue by me.

This

This is the bread whiche came downe from heauen: not as your fathers haue eaten *Manna*, and are dead: he that eateth of this bread shall liue for euer. 58.

Who soeuer liueth, and beléeueth in mée, shall neuer die. Cap. 11. 26.

I am the Vine, ye are the braunches: he that abideth in mee, and I in him, the same bringeth forth much fruict: for without mée ye can do nothing. Cap. 15. 5.

Brethren, I would not that ye should be ignoraunt, that all our fathers were vnder the Cloude, and al passed through the Sea. 1. Cor. 10. 1.

And did all eate the same Spirituall meate. 3.

And did all drinke the same Spirituall drinke, for they dranke of the Spirituall Rocke that followed them: and the Rocke was Christ. 4.

That Christ maye dwell in your heartes by faith, that ye being rooted and grounded in loue. &c. Ephe. 3. 17

The Doctours.

The same woorde, Christe called his fleshe: for the woorde was made fleshe: therefore, he must bée receyued in cause of life: he must bée deuoured by hearing: he must be chewed by vnderstanding: he must bée digested by faith. Tertullian of resurectiō of our bodies.

He

Origen in his 16. Hom. vpon Nombers.

He was wounded: whose blood we drinke, that is to say, the wordes of whose doctrine wee receyue.

Cyprian in his sermō of the Lordes supper.

He that drinketh of the holye Cuppe, remembring the benefite of GOD, is more thirstie then hee was before, and lifting vp his heart vnto the liuing GOD, is taken with suche a singuler hunger and appetite, that he abhorreth all gualiye and bitter drinkes of Sinne: and all sauour of carnall pleasures is to him as it were sharpe and sower Wineger. And the sinner being conuerted, receyuing the holye Misteries of the Lords supper, geueth thanks vnto God, and boweth downe his head, knowing that his sinnes be forgiuen, and that he is made cleane and perfect, and his Soule (which God hath sanctified) hee rendereth to God againe as a faithfull pledge, and then he glorieth with Paul, saying, Nowe it is not I that liue: but it is Christ that liueth in mee.

These thinges bee practised and vsed among the Faithfull people, and to pure mindes, the eating of his flesh, is no horrour, but honour: And the spirite delyteth in the drinking of the holy & sanctified bloud, and doing this, wee whette not our teeth to bite: But with pure Faith wee breake

the

the holy bread.

The author of this tradition said, that except we eate his flesh, and drinke his blood, we shall haue no life in vs: instructing vs with a spiritual lesson, and opening to vs a waye, to vnderstande so prime a thing, that we should know, that the eating is our dwelling in him, and our drinking is as it were an incorporatiō in him: being subiect vnto him, in obedience: ioyned vnto him, in our willes: and vnited in our affections. The eating therfore of this flesh is a certaine hunger, and desire to dwell in him.

As meate is to the flesh: so is faith vnto the soule.

We eate Christes flesh, and drinke his blood, being made by his incarnation and sensible life, partakers of his worde and wisedome. For his flesthe and blood, he called al his mistical conuersation here in his flesthe, and in his doctrine, consisting of his whole life, pertaynyng both to his humanitie and diuinitie, whereby the soule is nourished, and brought to the contemplation of thinges eternall. Basile in his 141. Epistle.

In our mindes Christ is daply offered, for the redemption of the body. Ambr. in his 2. boke of Virgins.

Stephen being in earth, tourhed Christ

sermon. In his 10. bok and 24 cha. of Luke In his 6. boke and 8. cha. in Luke In his boke of those thinges that are declared by the Misteries the. 3. Chapter. August. vpō the. 75. psal.

being in heauen, by faith.

We touch not Christ by bodily touching: but we touch him by faith.

By faithe Christe is touched: By faithe Christ is seene. He is not touched with our bodies: he is not holden with our eyes (but with faith.)

That thing is better seene, that is not seene with our eyes.

When we forget not the giftes of our Sauiour, is not Christe offered vnto vs euery day? Of the very remnauntes of our thoughtes, that is to say, of our very memorye, Christe is so daily offered vnto vs, as though he renewed vs euery day.

In his 13. boke and 1. chap. of the Trinitie.

Of thinges that be absent, faithe is present: of thinges without, faithe is within: and of thinges that be not seene, faithe is seene.

In his 80. treatise vpō Iohn.

From whence hath the water this great power, that it toucheth the body, and washeth the harte, saying by the working of the worde? Not for that it is spoken: But for that it is beleeued.

In his 24. sermon on the 2. holye day after Easter.

Who soeuer thou be, that with faith and feare heareth the worde of God, the breaking of bread doth comfort thee, the absence of our Lorde is not absence: haue thou faithe, and he whom thou seest not, is with thee.

thæ. Therefore our Lorde as touching his body, hath absented him selfe from all his Churche, and is ascended into heauen, that our faith may by edified.

Howe shall I holde Christ being absent? Howe shall I thrust my hande into heauen, that I may holde him sitting there? Sende vp thy faithe and thou holdest him. Thy fathers helde him in flesh, holde him thou in thy heart: for Christ being absent, is also present: vnlesse he were present, wæ could not holde him. But for as muche as it is true, that hæ saith, Beholde I am with you vntill the ende of ỹ world. Therfore he is gone, and yet is here, he cõmeth againe, and hath not forsaken vs, for he hath aduaũced his body into heauen: But he hath not withdrawen his maiestie from the worlde. In his 50. treatise vpõ John

Our Lord called him selfe the bread, that came from heauen, exhorting vs to beleeue in him. For to beleeue in him, that is, to eate the bread of life. He eateth, that beleeueth in him. He is fed inuisibly, because he is newe borne inuisibly. Inwardely he is an infant: inwardly he is new. Where he is renewed, there is he filled. In his 26. treatise vpõ John

Christ him selfe is our meate, then whiche nothing is more sauery: so that a man hath In his 27. treatise vpõ John.

vve eate the body and bloud of hath a sounde taste in his harte.

In his 1. treatise of the epist. of Iohn

The Lorde comforteth vs that cannot nowe touch him with hande, sitting in heauen: But by faith wée may touch him.

In his 27. treatise vpō Iohn

When yœ shall sée the sonne of man ascending vp, where he was before, then shal ye sée, that he geueth not his body in suche sorte, as you imagine: then shall ye vnderstande, that his grace is not consumed by morselles.

In his 26. treatise vpō Iohn

He that eateth Christes body inwardly, not ẏ eateth outwardly: he that eateth the body of Christe it selfe in harte, not ẏ presseth with his téeth. To beléeue in Christe, ẏ is, the eating of the bread of life: prepare not your mouthes, prepare your hartes.

In his 25. treatise vpō Iohn

To beléeue in him, is to eate him: drinking of him, what is it els, but to liue by him?

In his boke against the Ievves 9. ca. In his boke of nature & grace the 69. chapter.

Why doest thou prepare thy belly, & thy téeth? Beléeue, and thou haste eaten.

Come vnto mée & receiue the light: what is, Come vnto him? But beléeue in him.

In his 4. boke and 16. chapter. of christian doctrine.

Your waking shall not be painefull to you: for there ye come to him, where ye beléeue in him.

There be certaine spirituall handes in the hearte.

The preachers deliuer Christ vnto their

andi-

auditours, and learners.

Beholde Christ ascending: beléeue in Christe being absent: trust in Christe that shall come againe: And yet by his priuye mercy fele him present. vpon the 46. Psalme

This is therfore to eate that meate, and to drinke that drinke, to dwell in Christ, and to haue Christ dwelling in him. In 26 treatise vppon Iohn.

What other thing here is it to drinke, but to liue? Eate life, drinke life, and thou shalt haue life: and yet thy life is whole. In his 2. sermon of the wordes of the Apostle.

The thinges that wee vnderstande (by faithe) are more certaine then the thinges that wee see with our eyes. In his 117. Epistle.

Not that is seene: but that is beleeued, doth sede vs. Of the wordes of our Lorde in Luke.

All mysteries or Sacramentes must be considered with inwarde eyes, that is to say, spiritually. For the inwarde eyes, assone as they do see the bread, do passe ouer the creatures, and thinke not of that bread which is baken of the Baker: But of him that calleth him self the bread of life, which is signified by the mistical or Sacramental bread. Chrisost. in 16 Hom. vpon Math.

Whereas the carrion is, there are the Eagles. The carrion is the body of Christ, in respect of his deathe: But hee nameth Eagle, to shewe that who so will approche In his 24. Hom. vppon the 1. Cor.

to

to his body must mount aloft, and haue no dealing with the earth, nor be drawen and creepe downewarde: but must euermore flee vp & beholde the sonne of Iustice, and haue the eye of his minde quicke & sharpe. For this is a Table of Eagles that flee on high: not of Iayes that creepe beneath.

Hier. of the 7. orders of the churche De gradu 7.

Hier. vppon the boke of the preach.

Christe is thy banquet. Christe is thy thought, Christe is thy ioy, Christ is thy desire. Christe is thy reading, Christe is thy reste.

The flesshe of the Lorde is very meate, and the blood of the Lorde is very drinke. We haue this good profite onely in this worlde, that we maye eate his flesshe, and drinke his blood, not onely in a mysterye, but also in the reading of the Scriptures. For it is very meate and drinke whiche is taken out of Gods word, by the knowledge of the Scriptures.

Chrisost. vp on the epist. to the Galat. the 3. ca.

Vnto whom Christ was painted out, and crucified among you before your eyes, yet was not Christ crucified in Galatia, but at Ierusalem: howe then saith saint Paul vnto the Galathians, Christe was crucified amongest you? His meaning was, to shewe the strength of faithe, which is able to see thinges, though they be farre away, and that by the eies of faith, sawe the death

of

of Christ more plainly and perfectly, then many that were present at his deathe, and sawe all that was done.

Christ was the very true *Manna*, whom vnder the figure of Manna God gaue vnto the fathers of the olde lawe. Ciril in his 3. boke and 24. ca vpon Iohn

Christ is the beginning and foundation vnto holinesse and righteousnesse: I meane by faith, and none otherwise, Christ dwelleth in vs. Cirill in his 4. booke and 39. cha. vpō Iohn.

They were vnder the Clowde, and were drinched with Christe, the Rocke geuing them water. Hillar. vpon the 67. psal.

No man may doubt, but euery faithfull man is then made partaker of the bodye and blood of Christe, when in Baptisme he is made the member of Christ. Beda vppon the 1. Cor. 10. chapter

What is it to eate his flesche, and to drinke his blood, but to be partakers of his passion, and to followe that conuersation, whiche he did vse here in the flesche? Which thing that moste holy Sacramente in the whiche we receiue the body of the Lorde dothe signifie, that is to saye, that as the forme of bread is seene to enter into vs, so must we knowe that by that conuersation whiche he did vse in the earthe, he entereth into vs to dwel, through faith in our harts. Bernarde in his 3. sermō vpō the psal: Qui habitat

He that eateth my flesche, and drinketh my In his serm. of the so-

uing of god.

my blod, hath eternall life, that is to saye: he that is mindefull, or doth remember my pretious death, and by mine example doth mortifie his members whiche are vppon the earth, hath euerlasting life.

Euthimius vppon the 9 of Iohn.

We may not loke barely vppon those thinges (of breade and Wine) but muste thereof imagine some other matter, and beholde the same with our inwarde spirituall eyes, as it is mete to beholde mysteries.

Gregor. vpon the 1. Kinges 2. chap. and 2. boke. In his 29. boke & 16. cap. of Iob.

Inwardely he beholdeth Christ, whom by meditation he beareth in his hart.

Iohn Baptist by pointing with his finger: Esaias, by prophesying: Abel, by offering, spake all three of one Lambe. And Abel by signifiyng holde the same Christe in his handes, whom Iohn holde by pointing, and whome Esaias holde by prophesying.

Clemens Alexander in his 2. boke and ii. cap.

This is the drinking of the blod of Iesus, to be made partaker of his immortalitie.

This is to eate that lively breade, to beleeue in Christ, that is to say: with loue to sticke faste vnto Christ.

In the ii. distinctiõ cap pri. Leo pope in his 2. sermõ of the birth of our Lord

The Sacramentes by reason of the time, were diuers: whereas the faithe by the whiche we liue, was in no age diuers.

¶ Cap 34.

The wicked eateth not the body of Christ, that is, he hath no profite by his passion.

GIue not that whiche is holy to Dogges, neither, cast ye your pearles before swine, lest they treade them vnder their feete, and tourning againe, all to rent you. Math. 7. 6

Euery braunche that beareth not fruite in me, he taketh away. John. 15. 2.

If any man abide not in me, he is caste forth as a braunch, and withereth: & men gather them, and caste them into the fire. 6.

If any man hath not the spirit of Christ, the same is not his. Rom. 8. 9.

Wherefore, who soeuer shall eate this bread, and drinke the Cup of the Lorde vnworthyly, shalbe guilty of the body & blod of the Lord. 1. Cor. 11. 27.

For he that eateth and drinketh vnworthyly, eateth and drinketh his owne damnation, because he discerneth not ỹ Lords body. 29.

Be not vnequally yoked with the Infidelles: for what fellowship hath righteousnesse with vnrighteousnesse? And what communion hath light with darkenesse? 2 Cor. 6. 14.

And what concorde hathe Christe with 15.

Be-

Belial? Or what part hath the beleeuer with the Infidell?

16. And what agreement hath the Temple of God, with Idols?

Heb. 6. 6. If they fall awaye (it is impossible they) should bee renued againe by repentaunce: seeing they Crucifie againe to them selues the Sonne of God, and make a mocke of him.

Titus 1. 15. Vnto the pure, are all thinges pure, but vnto them that are defiled, & vnbeleeuing, is nothing pure, but euen their mindes and consciences are defiled.

The Doctours.

Origen. vpon Math. The woorde was made flesh, and very meate, which, who so eateth, shall surelye liue for euer, whiche no euill & wicked man can eate, for if it coulde be, that he that continueth euill, might eate the woorde made flesh, seeing that he is the woord and bread of life, it should not haue been written: whosoeuer eateth of this bread shal liue for euer.

ambr. of the Patriarkes blessing the 6. chapter. Iesus is the bread, which is the Saincts, and he that taketh this bread, doth not dye a Sinners death, for this bread is the remission of sinnes.

In his boke vpon the sacramentes. This bread that goeth into the body, is not so greedylye sought of vs, but the bread

of

of euerlasting life, whiche vpholdeth the substaunce of the Soule. For hee that disagreeth from Christ, doth not eate his flesh, nor drinke his blod, although he receiueth the Sacrament of so high a thing, to his vtter dampnation and vndoing.

Neyther Heretiques, nor such as professe a true Faithe in theyr mouthes, and in theyr liuing shewe the contrarye, haue neyther a true Faith (whiche worketh by charitye, and doeth not euill) are to bee coumpted among the members of Christ. For they can not bee, bothe members of Christ, and members of the deuill. Therefore it maye not bee sayd, that any of them eate the bodye of Christe. For when Christ saith, He that eateth my flesh, and drinketh my blod, dwelleth in mee, and I in him. He sheweth what it is, to eate his bodye, and drinke his blod: whiche is, when a man dwelleth so in Christ, that Christe dwelleth in him. For Christe spake those wordes, as if hee should say: He that dwelleth not in mee, and in whom I dwell not, let him not saye or thinke, that he eateth my bodye, or drinketh my blod.

August. in his 21. boke &. 25. chap. of the Citie of God.

He that doeth not eate his flesh, and drinke his blod, hath not in him euerlasting

In his. 26. treatise vpō Iohn.

sting life. And hee that eateth his flesh and drinketh his Blood, hath euerlasting life: but it is not so in those meates, which then we take to sustaine our bodies. For, although without them we can not liue, yet, it is not necessarye, that who soeuer receyueth them, shall liue, for they maye dye for age, sickenesse, or otherwayes.

But in this meate and drinke of the body and blood of our Lorde, it is otherwise, for both they that eate and drinke them not, haue not euerlasting lyfe: and contrarywise, who soeuer eate & drinke, they haue euerlasting life.

The Sacrament of the vnitie of Christes bodye and blood, is taken in the Lordes Table, of some men to life, and of some men to death: but the thing it selfe is taken of all men to life, and of no man to death. This is to eate that meate, and drinke that drinke: to dwell in Christe, and to haue Christe dwell in him. And for that cause, he that dwelleth not in Christ, and in whome Christe dwelleth not, without doubt he eateth not spiritually his flesh, nor drinke his blood: although carnally and visibly with his teeth, hee bite the Sacrament of his body and blood.

The

The Disciples did eate the Bread, whiche is the Lorde, but Iudas did eate the bread of the Lorde against the Lorde: to them it was life, but to him, it was paine and death. In his. 59. treatise vpō Iohn.

Many doe receyue the Sacramente of his body: but they shall not all that receiue it, haue the place with him, which is promised vnto his members. In his 53. Sermon of the wordes of the Lord.

Sancta, sanctis: holy thinges, for holye men. Chrisost.

All that loue pleasure more then GOD, eate not the flesshe of Iesu, nor drinke his blood, of the which him selfe saith: He that eateth my flesh, and drinketh my blood, hath euerlasting life. Hier. vppon the 66. chap of Esaie.

Heretiques doth not eate and drinke the body and blood of the Lord. In his boke vpō Ierimie.

Heretiques eate not the flesshe of Iesu, whose flesh is the meate of faithfull men. In his boke vpon the. 8. of Oseas.

The bread that came downe frō heauen, is not receyued but of him that hath our Lord, and is the member of Christ. Hillary in his 2. booke of the Trinitie.

He that agreeth not with Christ, doth neyther eate his body nor drinke his blood, although to the condempnation of his presumption, he receyue euery day the Sacrament of so high a matter. Prosper in his 339. Sentence.

Christ is touched with affection, not with

Barnarde in his 26. serm. vpon the canticles, *D. Hardi. in his booke a detectiō of foule errors, lyes &c. folio 346.

with the hand: with desire, not with the eye, with faith, not with the senses.

* Iudas is sayde to haue eaten the breade of our Lorde against our Lorde, because hee did eate the Sacrament vnworthelye, and so hee did not eate our Lorde, as hee is bread, that is to saye: as he feedeth: but as hee is a Iudge, and as hee condempneth the vnworthy eater, to euerlasting paine.

¶ Chap. 35.

¶ VVhat it is to be guiltie of the body and blood of the Lord.

Matth. 5. 19

WHo so euer therefore shall breake one of these commaundementes, and teache men so, he shalbe called the leaste in the Kingdome of Heauen.

Matth. 7. 9.

Geue ye not that which is holy to Dogs, neyther caste yee your Pearles before Swine, least they treade them vnder their feete.

1. Cor. 11. 27.

WHosoeuer shall eate this breade, and drinke this Cup of the Lorde vnworthyly, shalbe guiltye of the body and blood of the Lord.

29. For he that eateth & drinketh vnworthylie, eateth & drinketh his owne damnation, because he discerneth not the Lordes body.

For

For this cause many are weake and sicke among you, and many sléepe. 30.

The Doctours.

THE wicked haue no gaine by the death of Christ: but the benefites that they haue despised, doe most iustly condempne them. cipriã of the washing of the Apostles feete.

Worshipping our Lorde, and not liuing so as is méete for our Lorde, they féele not that thereby they are made guiltye of our Lordes death. Athanasius of the passiõ and crosse of our Lord.

He is vnworthy of the Lorde, that doth otherwise celebrate the mysteries, then it was deliuered of the Lorde: for he can not be deuout that taketh it otherwise then it was geuen of the Authour. Ambr. vpon the 1. cor. 11. chapter.

Outwardly they haue the Sacrament of Christes bodye: but the thing it selfe inwardly in theyr hearts they haue not. And therefore they eate and drinke their owne iudgement. August. in his 50. epist. to Bonifacius.

He is guiltie of no small price, but euen of the blood of Christ, that defileth his own soule, that was made cleane by the Passion and blood of Christ. In his 20. 120 sermon of time.

The adulterer is guiltie of euerlasting death: because he despised in him selfe the blood of our Sauiour. In his 120 sermon in the same booke.

When the Sacraments are abused, then Hierõ vpon Malachy the Prophete.

¶ Chap. 36.

¶ The Laie people ought to receyue the Cup of the Lorde, as vvell as the Bread.

Matth. 26. 27. ALso hée toke the Cup, and when he had giuen thanks, hée gaue it to them, saying: Drinke yée al of it.

28. For this is the blood of the new Testament that is shed for many, for the remission of sinnes.

Mark. 14. 23. Also hée toke the Cup, and when he had geuen thankes, gaue it to them: and they all dranke of it.

Luk. 22. 17. And hée toke the Cup and gaue thankes, and sayde: Take this, and deuide among you.

1. Co. 10. 16. The Cup of blessing, or thankesgeuing, which we bleße, is it not the Communion of the blood of Christ?

1. Cor. 11. 23 I haue receiued of the Lorde, that which I also haue delinered vnto you, to wit. &c.

25. After the same maner also hée toke the Cup, when he had supped, saying: This Cup is the newe Testament in my blood: this doe as ofte as ye drinke it, in remembrance

braunce of mee.

For as often as ye shall eate this bread, and drinke this Cup, ye shewe the Lordes death till he come. 26.

The Doctours.

ONe Cup is deuided, vnto the whole Churche.

Howe shall wee teache, exhorte, and prouoke the people to shed their blod, for the confession of the name of Christ, if wee doe denye, or will not geue vnto them the blod of Christ, when they should fight and stand manfully in the quarrell of their maister, and Lord Christ? Ignatius to the Philadelpheans. Cipriã in his 2. Epistle to Cornelius.

Or howe shall wee make them apte to drinke the Cup of Martyrdom, if we do not permit nor suffer them to drinke the Cup of the Lorde in the Churche, by the right that they haue to communicate with vs?

Christ both in the bread, and also in the Cuppe, saide, Do this in remembraunce of mee. Crisost. in his. 27. Hom. in the. 1. cor.

In the receiuing of the holye Misteries, there is no difference betweene priest and people. In his. 18. Hom in the 2. cor.

The vnitie of the Cuppe, is deuided vnto all people. Dionisius Hier. 2. 3. cap.

The bread in misticall maner, hath relation to the body of Christ: the wine hath Beda in his 6. boke vpon the. xxii. of Luke.

relation vnto his blood.

Haimo vpõ the 1. Cor. 11. canon. Theophilact in the 1. cor 11. chapter Paschasius

The Cup is called the communication, because of the participation, for that euery man receiueth of it.

The reuerende cup, is in equall maner deliuered vnto all.

Drinke ye all of this: as well the ministers, as the reste of the faithfull.

† August. of consecratiõ the ii distinction, Quia passus. fo 435

Wee receiue together: wee drinke together: because wee liue together.

† Gelasius pope, of cõsecratiõ, the ii. dist. chap. cõperimus. fo 430.

Wee haue vnderstode, that some hauing onely receiued the holy portion of the bodye, doe abstaine from the Cuppe of the holy blood: but sith that they are moued by a fonde superstition, whiche I knowe not, thus to abstaine, eyther let them receyue the whole Sacramente, or be put from all together. For there can be no diuision of this one Sacramente, and high mysterye, without great sacrilege.

✗ The Glose vpon the same canon

It is not without a iust and necessary cause, that the Sacrament is taken vnder both kindes. For the kinde or forme of bread, is referred to the flesh: and the kinde or forme of Wine to the soule.

It is taken and receiued vnder bothe kindes, for to signifie that Christ did take vpon him, both a humane body, and an humane soule. And also for to signifie that the

receiuing of this Sacramente is auayleable both to the flesh, and also to the soule: for if it were onely receyued vnder one kind, it should be signified that it is auaileable onely for the vnition and safegarde of the one.

Whereas for the accomplishmente of the Communion, they dip the Sacrament and deliuer it vnto the people, they haue not receiued this witnesse of the Gospell: for the deliuery of the bread, & the deliuery of the cuppe, are mentioned a sunder.

Leo pope 1. of consecration, the 2. pdist. cu omne. fo 429.

They be false Catholiques, that are not ashamed by all meanes to hinder the reformation of the Churche. They to the intent the other kynde of the Sacramente may not be restored vnto the laye people, spare no kinde of blasphemies, for they say that Christ saide onely vnto his Apostles, Drinke ye all of this: but ỹ wordes of the canon be these, Take & eate ye all of this. Here I beseeche them, let them tell mee, whether they will haue these wordes also, onely to pertaine vnto the Apostles. Then must the laye people abstaine frō the other kind of the bread also, which thing to saye, is an heresie, & a pestilent, and a detestable blasphemy. Wherefore it followeth ỹ eche of these wordes was spoken vnto the peo-

Gerardus Lorichius in the 7. part of the canon.

ple, and to the whole Church.

Alexander of Hales 4. q.40.m.3. Article.ii. Ibidem.

Whole Christ is not conteyned vnder eche kinde, by way of Sacrament: but the flesh onely vnder the forme of bread, and the blod vnder the forme of Wine.

The receyuing vnder both kindes, whiche order the Lorde deliuered, is of greater strength, and of greater fulnesse.

4.Q.53.M.1. Kuardus Taper, cassander, de vtraque specie, pag. 26.

Consideration had vnto the Sacrament, and to the perfection of the same, it were more conuenient, that the communion were ministred vnder both kindes, then vnder one alone. For this were more agreeable to the institution, and fulnesse thereof, yea, and to the example both of Christ, and also of the fathers, and of the primatiue Churche.

¶ Cap. 37.

¶ Against reseruation of the Sacrament.

Exod. 12.9

EAte not thereof rawe, boyled, nor sodden in water, but rosted with fire, bothe his head, his feete, and his purtenaunces.

10. And ye shall reserue nothing of it vnto the morning: but that whiche remayneth of it vnto the morowe, shall ye burne with fire.

Mor-

Moyses then saide vnto them, let no man reserue thereof till morning. Cap. 16. 19

The Doctours.

This bread is receiued, and not shut vp. Ciprian of the Lordes supper.

Let there be so many hostes, or so muche breade offered at the Aulter, as maye be sufficient for the people. If any thing remaine, let it not be kept vntill the morning. Clement in his 2. epistle

The breade made to this purpose: is spent in receiuing the Sacrament. August. in his 3. booke & 10. ca. of the Trinitie

After the Communion was done, what soeuer portion of the Sacrifices remained, they spent it there together in the churche, eating their common supper. Hier. in the 1. cor. 11. ca.

The bread that our Lord gaue vnto his disciples, he lingred it not, nor bad it to be keept vntill the morning (for that Christe said not) Take, and keepe, but take, & eate. Cirill in his 5. hom. vpon Leuiticus.

The remanentes of the Sacramente were burnt immediately in the fire. Hesichius in his ii. booke & 8. ca. vpō Leuiticus.

The same remanentes in some places were geuen to childrē that went to schoole, to be eaten by them presently in ẏ church. Nicephor⁹ in his 17. boke & xxv. chap.

Christ gaue not (the Sacrament) to his disciples, that they shoulde reuerently reserue it, but he gaue it for their vse, saying: Take, and eate. Gabriel Biel in his 26. Lection.

Circumcise therefore the Foreskin of your Heart. Deu. 10, 14

¶ Cap. 38.

¶ VVe are not saued by the outwarde Ceremonies of the Sacrament.

All the House of Israel are uncircumcised in Heart Jer. 2 4 - 9. 25

Aggeus 2. 12. ASke now the Priestes concerning the Lawe, and say:

13. If one beare holy flesh in the skirte of his garmente, and with his skirte do touch the breade, or the potage, or the Wine, or any meate, shal it be holy? And the Priest answered, and saide, No.

Math. 3 11 In dœde I baptize you with water, to amendement of life: but he that commeth after mée, is mightier then I, he will baptize you with the Holy Ghoste, and with fire.

John 3. 5. Veryly, verely, I say vnto thée, Except that a man be borne of water and the spirite, he cannot enter into the kingdome of God.

Chap. 15. 3. Nowe are ye cleane through the worde which I haue spoken vnto you.

Rom. 4. 9. Faithe was imputed vnto Abraham for righteousnesse.

10. Howe was it then imputed? When he was circumcised, or vncircumcised? Not when he was circumcised, but when he was vncircumcised,

Rom 2, 28 - He is not a Jew who is one outwardly, neither is that circumcision which is outward in the Flesh, - but he is a Jew who is one inwardly, and circumcision is of the Heart and of the Spirit, not in the Letter; - whose praise is not

After

After he receiued the signe of circumci- 11.
sion, as the seale of the righteousnesse of
faithe, whiche he had when he was vncir-
cumcised. &c.

Moreouer brethren, I would not that ye 1. Cor. 10. 1
shoulde be ignorant, that all our fathers
were vnder the clowde, & al passed through
the sea.

And were all baptized vnto Moyses, in 2.
the clowde, and in the sea.

But with many of them God was not 5.
pleased: for they were ouerthrowen in the
wildernesse.

Husbandes, loue you your wiues, euen Ephe. 5. 25.
as Christ loued the churche, and gaue him
selfe for it.

That he might sanctifie it, and cleanse 26.
it, by the washing of water throughe the
worde.

To the which also the figure that nowe 1. Peter. 3.
saueth vs, euen Baptisme agreeth (not the 21.
putting away of the filthe of the flesshe: but
in that a good conscience maketh request
to GOD) by the resurrection of Iesus
Christe.

The Doctours.

IN Baptisme wee are washed with the Tertullia
Passion of Christ Iesu. Baptisme.

The thing that is sanctified by the
worde

Origen vpō the 15. of Mathvve. ciprian of christes Baptisme.

wozde of God, and prayer, sanctifieth not him that vseth it by the nature of it selfe.

The remission of sinne, whether it be giuen by Baptisme, or by any other Sacrament, is in cōde of the holy Ghost, and to the same holy Ghost onely the priuilege of this wozke dothe appertayne. The solemnity of the wozdes, and the inuocation of Goddes holy name, and the outwarde signes appointed by the ministerie of the Priest, by the institution of the Apostles, wozke the visible outwarde Sacrament: but touching the substaunce thereof, it is the holy Ghost that wozketh it.

In his serm. de vnctione chrismatis.

It is not nature that geueth effecte, or force vnto the elementes being sanctified: but the diuine power wozketh moze mightyly.

Basil, of the holy Ghost in the 15. cap.

If there be any grace in the water, it is not of the nature of the water: but of the presence of the spirite.

Ambr. in his 1. booke of Sacraments the 5. chap.

The element is one thing, and consecration an other. The wozke is one thing, and operation an other. The water healeth not, vnlesse the holy Ghost descend, & consecrate that water.

Augu. in his 80. treatise vppon Iohn

Nowe are ye cleane, because of the wozde that I haue spoken to you: but why saieth he not, nowe ye are cleane, because of

of the Baptisme wherwith ye are washed. sauing that because in the water it is the worde that maketh cleane? take away the worde, and what is the water, more then water? Whence is all this so great vertue, or power of the water, that it toucheth the body, and washeth the harte: but by the working of the word? Not for that it is spoken, but for that it is beleeued.

The Infidel when he heareth of the water of Baptisme, thinketh it to be onely plaine water, but I that beleeue in Christ, do not onely see water, but also the cleansing of the soule by the spirite of GOD, I consider Christes burial, his resurrection, our sanctification, righteousnesse, and the fulnesse of the spirite: the thing that I see, I iudge not with my bodyly eyes: but with the eyes of my minde.

chrisostyp- on the con 7 chapter

Is it not a man that baptizeth? Man stretcheth forthe his right hande, but God gouerneth his hand: doubt not of the grace of God, for it is the gyft of God.

In his xxyii. hom. of his returne frō Asia to Constantinople.

In baptisme, the paper is the conscience, the tongue of the Priest is the penne, the hande is the grace of the holy ghost.

Seest thou the water? Consider the diuine power that lyeth hyd in the water. Imagine, that the water is full of Heauenly

The Counsel of Nice.

uenly fire.

Hier. vppon the 4. chap. of Esaie.

The Minister being a man, giueth onely the water, but God geueth the holy Ghost, whereby the sinnes be washt away.

In his boke vpon the 3. chap. to the Galathians.

If any man hauing receyued onelye the bodily washing of water, that is, outwardlye seene with the eye, he hath not put on our Lorde Jesus Christ: although Symon Magus in the Actes of the Apostles, receyued the Baptisme of water, yet because he had not the holy ghost, he put not on Christ.

Of cõsecration in the 4. Distinctiõ chap. verus.

True Baptisme standeth not so much in washing of the bodye, as the Faith of the heart, as the Doctrine of the Apostle hath taught vs, saying, By faith purifying their heartes: And in another place, Baptisme maketh vs safe. Not the putting awaye of the filth of the flesh: but the examining of a good conscience before God, by the resurrection of Jesu Christ.

Bonauentura in the 4. sentence 1. distinct. and 3. Question.

We may not in any wise saye, that the grace of God is contained substantiallye, and verily in the Sacramentes, as water is conteyned in the vessell, or a medecine in the bore. For so to saye, it were erronious: But we saye the Sacramentes containe the grace of God, because they signify the grace of God.

The grace of God is not in the visible signes,

signes, but in the soule.

To the obiection, that is made, that the remission of sinnes is hidde in Baptisme: wee must aunswere thus, that it must bee taken of the thing signified: yet not to containe veryly, and substantiallye in it selfe: but that the grace, that is signified thereby is contained in the soule.

The Sacrament iustifieth no man, nor maketh him faithfull: but requireth that thou bee faithfull, and iustified, before thou come to it. Luther in his Hom. vp on the feast of corpus christidaye.

¶ Chap. 39.

¶ Christes naturall and immortall body can be but in one place at once, and not in many places.

IF any shal say vnto you, lo, here is Christ, or there, beleeue it not. Math. 24. 23.

Wee haue the poore alwaies with you, but mee shall yee not haue alwaies. Iohn. 26. 11.

After the Lorde had spoken vnto them, he was receyued into heauen: and satte at the right hande of God. Marke. 16. 19.

And they founde the Stone rolled away from the Sepulchre. Luke. 24. 2.

And went in, but found not the body of the Lorde Iesus. 3.

6. He is not here, but is risen.

51. And it came to passe, that as he blessed them, he departed from them, and was caried vp into heauen.

Iohn.16.28 I leaue the worlde, and go to the Father.

Acts.1.9. And when he had spoken these thinges, while they beheld, hee was taken vp, for a Cloude toke him vp out of their sight.

11. Ye men of Galilee, why stande ye gasing into Heauen? this Iesus whiche is taken vp from you into heauen, shal so come, as ye haue seene him goe into Heauen.

Cap.3.20. And he shal sende Iesus Christ, which before was preached vnto you.

21. Whom the Heauens must containe vntil the time that all thinges be restored: whiche God hath spoken by the mouth of his holy Prophetes since the worlde began.

Cap.7.56. Beholde, I see the Heauens open, and the Sonne of man standing at the righte hand of God.

2.Cor.5.16. Though wee had knowen Christ after the flesh, yet nowe henceforth knowe wee him no more.

Colloss.3.1. If ye then be risen with Christ, seeke those thinges whiche are aboue, where Christ sitteth at the right hand of God.

Phil.3.20. Our conuersation is in Heauen, from whence also, wee looke for the Sauiour.

euen

euen the Lord Iesus Christ.

We haue such an high Priest, that sitteth at the right hande of the throne of the maiesty in Heauen. Hebre. 8.1.

This man, after he had offered one Sacrifice for sinnes, sitteth for euer at the right hande of God. Cap. 10.12.

The Doctours.

IF he be here among vs still, howe can he be gone hence as a straunger departed into another countrey? Christ is both God & man, hauing in him two natures. And as a man hee is not with vs vnto the worldes ende, nor is present with all his faithfull, that be gathered together in his name: but his diuine power and spirite is euer with vs. Paul was absent from the Corinthians in his body, when he was present with them in his spirite: So is Christ gone hense, and absent in his humanitie, whiche in his Diuine nature is euerye where. And in this saying, we deuide not his humanitie, (for S. Iohn writeth, that no spirit that deuideth Iesus, can be of God) but we reserue to both his natures, theyr owne properties. Origene in his 33. Hom. vpon Math.

It is not Christ as being man, is wher-soeuer two or three be gathered together in his name: neyther Christ as being man In his. xxiii. treatise vpō Mathevv.

is

is with vs all dayes vnto the worldes ende, nor Christ as being man, is present with the Faithfull euery where gathered together: but the deuine power, or nature that was in Christ.

Epiphanius in his 3. boke of his short declaration of the christian faith.

He sitteth at his fathers right hand in glory, not putting awaye his body: but ioyning to the same in spirituall condition in the perfection of one Godhead, euen as our bodies, that nowe are sowen according to the flesh, shall be raysed according to the spirite.

cyprian vpō the Lordes prayer.

Before prayer, the Priest with a preface, prepareth the heartes of the brethren, saying vnto them, Lift vp your heartes, that when the people aunswereth: We lifte them vp vnto the Lorde, they may bee put in minde to thinke of nothing els, but of the Lorde.

Basil of the holye ghost the 22. chap.

The Angell which was with Cornelius, was not at the same time with Philip: nor the Aungell which spake to Zacharie in the alter, was not the same time in his proper place in Heauen: but the holye Ghost was at one time in Abacucke, and in Daniel, in Babilon, and with Hierome in Prison, and with Ezechiel in Chober, and therefore he is God.

Ambrosei in

Seeke the thinges that be aboue, not the

thinges

thinges that be vpon the earth. Therfore we must not seke Christ vpon earth: nor in earth: nor according to the flesshe, if we list to finde him. his 10. boke and 24. cap. of Luke.

Mary could not touch Christ, because she sought him vpō the earth: but Stephen touched him, because he sought him in heauen.

Doubt not but Iesus Christ, as concerning the nature of his manhod, is now there frō whence he shall come. And remember well, and beleue the profession of a Christian man, that he rose from death, ascended into Heauen, sitteth at the right hande of his Father, and from that place, and none other, shall he come to iudge the quicke and the dead: and he shall come (as the Aungell saide) as he was seene to go in Heauen, that is to saye, in the same forme and substance, vnto the which he gaue immortality: but chaunged not nature. After this forme, we maye not thinke that he is euery where. For, we must beware, that we doe not so stablishe his Diuinitie, that we take away the veritie of the body. Auguſt. in his 57. epiſt. vnto Dardanus.

The Lord Iesus, as God, is euery where: and as man, is in heauen.

Doubt not but our Lorde Iesus Christ, is euery where as God, & as a dweller he is in man, that is, the temple of God: and

be is in a certaine place in heauen, because of the measure of a very body.

Take away from bodyes limitation of place, and the bodies wil be no where, and because they be no where, they will be nothing. Take away from bodies, the qualities of bodies, there will be no place for them to be in, and therfore the same bodies must needes be no where.

In his 30. treatise vpō Iohn.

Our sauiour Iesus Christ is aboue: but yet his trueth is here, his body wherein he rose, can be but in one place: but his trueth is spread euery where.

In his. 50. treatise vpō Iohn.

You shall haue the poore alwayes with you: but me you shall not euer haue: Christ spake these wordes of the presence of his body. For, as concerning his diuine maiestie, as concerning his prouidence, as concerning his infallible and inuisible grace: these wordes be fulfilled whiche he spake: I am with you vnto the worldes ende: But as concerning the flesshe whiche he toke in his incarnation, as concerning that whiche was borne of the Virgin, as concerning that whiche was apprehended by the Iewes, and crucified vppon a Tree, and taken down from the Crosse, lapped in Linnen clothes, & buried, and rose agayne, and appeared after his resurrection as concerning

cerning the fleshe, he saide: You shall not haue mée euer with you.

Wherfore, séeing that as concerning his flesh, he was conuersant with his disciples forty dayes, & they accompanying, séeing, & following him, he went vp into heauen: Bothe hée is not here (for he sitteth at the right hand of his father) and yet he is here, for he departed not hence, as concerning the presence of his diuine maiestie, wée haue Christ euer with vs, but as concerning the presence of his fleshe, hée sayde truelye to his Disciples: Ye shall not euer haue mée with you. For, as concerning the presence of his flesh, the Church had Christ but a fewe dayes, yet nowe it holdeth him fast by Faith, though it sée him not with eyes.

Christ, as man, according to his bodye, is in heauen, and passeth frō place to place, and when he commeth to another place, he is not in the other place from whence he came. In his.31. treatise vpō Iohn.

Wée must beléeue and confesse, that the sonne of God (as concerning his Diuinitie) is inuisible without a bodye, immortall, and incircumscriptible: but as concerning his humanitie, wée ought to beléeue and confesse, that he is visible, hath a body, In his boke, of the essēce of the God-head.

and is contayned in a certayne place, and hath truely all the members of a man.

In his.xx. boke and.xi. cha against Faustus

Christ, as concerning the presence of his body, he could not be together at one time, in the Sunne, in the Moone, and vpon the Crosse.

In his boke of the vnitie of the church, the x. chapiter

These wordes spoken, he ascendeth into heauen. Hereby he gaue our eares a premunire against them whiche he foretolde vs, would rise in processe of time, and say: Beholde, here is Christe: beholde there is Christ, vnto whom he willed vs, we should geue no credit, neither haue we nowe any maner excuse, if we beleeue them against the voice of our shepheard, being so clear, so open, and so plaine, that no man, be he neuer so heavy, or dull of harte, can iustly say, I vnderstand him not.

In his 60. Sermon in Iohn vppon the wordes of our Lord Hier. in the explication of Damasus creede the 4. Tome

Christ by his Godhead is euer with vs: but vnlesse he had departed away bodyly from vs, we should euermore carnally see his body.

Christe ascended into heauen, sitteth at the right hande of the Father, the same nature of flesshe wherein he was borne, and suffered, and rose againe, remaining still: for the substaunce of his humane nature was not done away: but glorified.

ciril in his

Although Christ toke away from hence the

the presence of his body, yet in his maie- 6. boke and
stie of his Godhead, he is euer here, as he xiiii. chap.
promised to his disciples at his departing, vpon Iohn
saying: I am with you euer vnto ỹ worlos ende.

Christian people must beleeue, ỹ although In his 9 bok
Christ be absent from vs, as cõcerning his & xxi. chap.
body, yet by his power he gouerneth vs, & vppon Iohn
al thinges, & is present with all them that loue him: Therfore he said, Verily, verily, I say vnto you, whersoeuer there be two or three gathered together in my name, there am I in the middes of them.

For like as when he was conuersaunte here in earth as a man, yet then he filled heauen, and did not leaue the comapny of Angels: Euen so being nowe in Heauen with his flesh, yet he filleth the earth, and is in them that loue him. And it is to be marked, that although Christe should goe away onely as concerning his flesh (for he is euer present in the power of his diuinitie) yet for a litle time he saide he would be with his disciples.

Although I shall be absent with my bo- In his 10.
dy: yet I will be present with you, as I am boke and 7.
God. chap: vppon
Iohn

If the nature of ỹ Godhead were a body, it must nedes be in a place, & haue quan-

In his 2. boke of the Trinitie.

Christe coulde not be conuersaunt with his Apostles in flesh, after that he had ascended vnto his father.

In his 11. boke and 3. chap. vppon Iohn

All creatures, visible and inuisible be circumscribed and inuironed either within one place, or within the propertie of theire owne substaunce: so that no Aungell can be at one time in two places: And so as much as the Holy Ghost is in many men at one time, therefore the holy Ghost must nedes be God.

Didimus in his 1. booke and 1. chap. of the holy Ghost.

Fulgentius in his 2. booke to King Thrasimundus.

One and the selfe Christe, of mankinde, was made a man, compassed in a place, who of his father is GOD, without measure or place, one and the selfe same substaunce. As concerning his mans substance was not in heauen, when he was in earth, and forsoke the earthe, when he ascended into heauen: But as concerning his goodly substaunce (whiche is aboue all measure) he neither lefte Heauen, when he came from Heauen, nor he lefte not the earthe, when he ascended into Heauen, whiche maye be knowen by the moste certayne worde of Christ him selfe: who, to shewe the placing of his humanitie, sayde to his Disciples, I ascende vp to my Father, and your Father: to my God, and your God.

Also

Also when he had saide of Lazarus, that he was dead, he added, saying, I am glad for your sakes, that you maye beleeue that I was not there: but to shewe the unmeasurable compasse of his diuinitie, he sayde to his Disciples, Beholde, I am with you alwaies unto the worldes ende.

Nowe, howe did he go up into Heauen: but because he is a very man, conteyned within a place? Or how is he present with faithful people, but because he is very God being without measure.

Christe saide to his Disciples, If ye loued me, you would be glad, for I goe unto my father. And againe he saide, It is expedient for you, that I go, for if I go not, the Comforter shall not come to you: and yet surely, the eternall worde of God, the vertue of God, the wisedome of God was euer with his Father, and in his Father: yea, euen at the same time when he was with vs, and in vs. For when he did mercifully dwell in this worlde, he left not his habitation in Heauen, for he is everywhere whole with his father, equall in diuinitie, whom no place can containe: for the sonne filleth all thinges, and there is no place that lacketh the presence of his diuinitie.

vigilius in his 1. booke against Eutiches.

From whence then, I whither did he say

that he woulde go? Or howe did he say, that he went to his Father, from whom doubtlesse he neuer departed? But that, to goto his Father, and from vs, was taken from this worlde that nature which he receyued of vs. Thou seest therefore that it was the propertie of that nature to be taken away, and go from vs, whiche in the ende of the worlde shall be rendered againe to vs, as the Angels witnessed, saying, This Iesus which is taken from you, shal come againe like as you saw him going vp into heauen. For loke vnto the Miracle, loke vpon the mistery of both the natures. The sonne of God, as concerning his humanitye, went from vs: as concerning his diuinity, he said vnto vs, Beholde I am with you all the daies vnto the worldes ende.

He is with vs, and not with vs: for those whome he left, and went from, as concerning his humanitie, those he left not, nor forsoke them not as touching his diuinitie. For as touching the forme of a seruaunt, (which he toke away from vs into heauen) he is absent from vs: But by the forme of God (whiche goeth not from vs) he is present with vs in earth, and neuerthelesse, bothe present and absent, he is all one Christ.

If

If the worde and the flesshe were both of one nature, seing that the worde is euery where, why is not the flesshe then euery where? For when it was in earthe, then verily it was not in Heauen. And nowe when it is in Heauen, it is not surely in earthe. And it is so sure, that it is not in earth, that as concerning it, wee looke for him to come from heauen, when as concerning his eternal worde, wee beleeue to be with vs in earth. Therefore by your doctrine, either the worde is conteined in a place with his flesh, or els the flesshe is euerywhere with the worde. For one nature cannot receiue in it selfe, two diuers and contrary thinges: but these two thinges, be diuers and farre vnlike, that is to say, to be contained in a place, and to be euery where. Therefore in as much as the word is euery where, and the flesshe is not euery where, it appeareth plainely, that one Christ him selfe hath in him two natures. And that by his diuine nature, he is euery where, and by his humane nature, hee is contayned in a place. That hee is created: and hath no beginning: that hee is subiect to death, and cannot dye. Wherof, one he hath by nature of his worde, (whereby he is God) and the other he hath

by

by the nature of his flesh, wherby the same God is man also.

Therefore one sonne of God, the selfe same was made the sonne of man, and he hath a beginning, by the nature of his flesh: And no beginning by ỹ nature of his Godhead: he is created by the nature of his flesh: not created by the nature of his Godhead: he is comprehended in a place by the nature of his flesh: And not comprehended in a place, by the nature of his Godhead. He is inferiour to Angels in the nature of his flesh: And equall to his Father in the nature of his Godhead. He died by the nature of his flesh: And died not by the nature of his Godhead.

This is the faithe and Catholique confession which the Apostles taught, the Martyrs haue confirmed, and the faithful kepe vnto this day.

Theodoret in his 2. dialogue.

The body of Christe therefore did rise againe, quitte cleane from all corruption, and death, and is impassible, immortal, glorified with the glory of God, and is honoured of the powers of heauen, & yet is a body and the same bignesse that it had before.

To sitte in the Throne of glorye, and to set his lambes vpon his right hand, and the goates vpon the left hand, signifieth a thing

that

that hath quantity and bigneſſe.

Chriſtes body hath his former faſhion, figure, and bigneſſe, and to ſpeake at one word, the ſame ſubſtance of his body.

He is riſen, he is not here: Chriſt is not here by the preſence of his fleſh: and yet he is abſent no where by the preſence of his diuine mateſtie. Gregorie in his 21. hom. vpon Eaſter daie.

Chriſte, according to his body, is within the limitation of place: according to his ſpirite and Godhead, he is without the limitation of any place. Gregor. Nazianzene againſt Apollinarius.

¶ Cap 40.

Chriſt in his humane nature, vvhiche he tooke of the ſubſtaunce of the Virgin Mary, did increaſe in vviſedome and ſtature, and vvas ignorant of the laſt day: But his diuine and godly nature did not increaſe, but knevve all things, and is ignorant of nothing.

THe Lord him ſelfe wil giue you a ſigne, beholde, the virgine ſhall conceyue & beare a ſonne, and he ſhall call his name Emanuel. Eſa. 7. 14.

Butter and hony ſhal he eate, til he haue knowledge to eſchewe the euill, & to chuſe the good. 15.

For afore the child ſhal haue knowledge to eſchewe the euill, and to chuſe the good, 16.

the

the lande, that thou abhorrest, shalbe forsaken of both the Kinges.

Esay. 8 4. Before the Childe shal haue knowledge to crye my father, and my mother, he shall take away the ritches of Damascus, and the spoyle of Samaria.

Esay. 53. 3. He is despised and reiected of men: he is a man full of sorrowes, and hath experience of infirmities.

Psal. 139. 6 Thy knowledge is to wounderfull for mée: it is so high that I can not attayne vnto it.

Mat. 11. 12 And on the morrowe when they were come out from Bethania, he was hungry.

13. And seing a Figge træ a farre of, that had leaues, hæ went to sée if he might finde any thing thereon: but when he came vnto it, he found nothing but leaues: for the time of Figges was not yet.

Mark. 13. 32. But of that day and houre knoweth no man, No, not the Aungels whiche are in heauen, neither the Sonne him selfe, saue the father.

Luk. 2. 40. And the Childe grewe, and wared strong in spirite, and was filled with wisedome: and the grace of God was with him.

52. And Jesus increased in wisedome, and stature, and fauour with God and men.

Mat. 26. 23 To sit at my right hande, and at my

left hande, is not mine to giue. &c.

O my Father, if it be possible, let this Cup passe from mée: neuertheles, not as I will, but as thou wilt. Matth. 26. 39.

And about the ninth houre Jesus cryed with a loude voyce, saying: My God, my God, why hast thou forsaken mée? Matth. 27. 46.

Then answered Jesus and sayd vnto them, Verily, verily I saye vnto you, the Sonne can do nothing of him selfe, saue that he seeth the father do. John. 5. 19.

I can doe nothing of myne owne selfe: as I heare, I iudge. &c. 30.

He groned in the spirite, and was troubled in him selfe. Joh. 11. 33.

And sayde, where haue ye layde him? they sayd vnto him, Lord, come and see. 34.

The wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in mée, he doeth the workes. John. 14. 10.

My Father is greater then I. 28.

Let the same minde bee in you, that was in Christ Jesus. Philip. 2. 5.

Who being in the forme of GOD, thought it no Robberye to bee equall with God. 6.

But he made him selfe of no reputation, and toke on him the forme of a Seruaunt, and was made like vnto men, and was 7.

founde

found in shape as a man.

Hebr. 2. 16. For Christ in no sorte toke the Angels, but he toke the sede of Abraham.

17. Wherefore in al thinges it became him, to be made lyke vnto his brethren, that he might bee mercifull, and a Faithful high Priest in thinges concerning God, that he might make reconciliation for the sinnes of the people.

18. For in that he suffered and was tempted, hee is able to succour them that are tempted.

Hebr. 4. 15. For wee haue not an high Priest, which can not be touched with the feeling of our infirmities, but was in all thinges tempted in like sort, yet without sinne.

Hebr. 2. 13. I will put my trust in him.

Hebr. 5. 7. Which in the dayes of his flesh, did offer vp Praiers and supplications, with strong crying and teares vnto him, that was able to saue him from death. &c.

Hebr. 5. 8. Though he were the sonne, yet learned he obedience, by the thinges which he suffered.

1. Peter. 2. 22. Who his owne selfe bare our sinnes in his body on the Tree, that we being deliuered from sinne, shoulde liue in righteousnesse: by whose stripes ye were healed.

Reuel. 19. 12. And his eyes were as a flame of fire, and on his head were many crownes: and

he

he had a name vvritten, that no man knevv but him selfe.

The Doctours.

CHrist knoweth (the last day) as he is God, but he saith he is ignorannte thereof as he is man. Nazianſen in his 2. oration. Ciril in his 9. booke of treasure and 4. chapter.

All thinges that goeth before the laste daye, Christ shevved them vnto his Disciples, saying, thus and thus it shalbe. And at last addeth, that then the ende shall come: The ende of the vvorlde, what other thing is meant thereby then the last daye? vvhereof as hee is man hee saieth hee ignorannte, for, it is proper to the nature of man, to bee ignorannte of thinges to come.

Therefore it is necessarye to the right understanding of the Scriptures, to consider the times in vvhiche they are sayde and spoken, that it is vvritten. So shall wee easelye auoyde errours, speciallye in the vvordes of our Sauiour, before his incarnation if any thing be founde to haue beene spoken by the Sonne of God: It maye bee Judged that he spake then as he was God: but vvhen the vvorde was made flesshe, he spake then, after the maner of men, that he might thereby declare him selfe to be a very man. If he had not beene made man, he

he would haue spoken all thinges as God: But nowe that he is made man, it must be graunted that he shoulde speake after the maner of men.

Who can deny Christ, as he is God to knowe the last daye, whiche, as he is man saith to bee ignorannte of, that he might keepe and holde the apte proportion of our nature? We ought not therfore, because of this speache ignorannce of the last daye, to rayse vp any sclaunder, or bee greeued thereat: but rather to wonder at his great mercy and loue, that for our sakes refused not to become so lowe and humble to take on him all our infirmities, and also that humane ignorannce.

He saith not, the holy ghost is ignorannt, but the Aungels and the sonne: neither doth hee saye, the Sonne of God, but the sonne onely. That it might not bee greeuous (to the Aungels and men to bee ignorannt of the last daye) therefore he saith, the Sonne also is ignorannt, he speaking of him selfe as hee is man: this is no derogation to his Godhead: as he was God, he knew it well, but as he was man, he was ignorannt of it.

It is declared and determined by him selfe, howe he maye be ignorannt, as he

was

was man, but as he was God he knewe it right well.

But the Heretiques are to be demaunded, what they will do, when it is sayd that the sauiour did hunger, thirst, labour in his iourney, slæpe in the shippe. &c. Dare they to say that the worde of God suffered or sustayned all these thinges? or will they attribute it to his humanitie, and that the worde of God will deliuer him from al these thinges (that he should not suffer it?) As he woulde not being man, refuse to suffer hunger, thirst, to labour, and other like thinges. &c. Euen so as he was man, was ignorannt of the same last day.

Sometime he speaketh as God, sometyme hæ speaketh as man, that hæ maye shewe him selfe to be verye God and very man. As God he sayd vnto his Disciples, Lazarus our friend slæpeth, when as no man shewed him. As he was man, when he came in his iourney to Lazarus Sisters, he asked, where haue ye put him? Howe did he knowe being farre absent, *Lazarus* to be dead, whiche nowe being presente, was ignorannte of the place where his bodye was layde: it is not possible that he shoulde knowe that, and be ignorannte of this: he knewe both as he was God, and

was ignorannte of bothe as he was man. Euen so, that daye and houre, he knewe it. and knew it not, otherwise as he was God, otherwise as he was man.

The daye and houre of his comming, in asmuch as he is the worde and wisedome of God, hée is not ignorannt: lest he shoulde make his Apostles continuall sorrowfull, for that they were desirous to knowe it, hée sayde truelye, of him selfe as he was man, to bée ignorannte of it also: for hée toke vppon him all our infirmityes: and for this cause he sayd him selfe that he was ignorannt.

In his. 10. booke of treasure and 7. chapter.

Because it is proper to flesshe to increase, therefore it is sayde as he was man to increase: hée doeth attribute to him that whiche is proper to flesshe. So wée do Preache and teache that he suffered death, not as hée was GOD, but as hée was man.

Euerye where it appeareth, that the same wisedome, for as muche as it is the wisedome it selfe, doeth not increase: but it is sayde the humane nature (of Christe) to increase in wisedome. So by litle and litle hée shewed forthe our nature ss to bée an instrumente of his Deitie, whiche dwelleth in the same: therefore he saieth not,

not the worde of GOD dyd increase: but Jesus, neyther the worde semed to increase: but his humane nature was that which dyd profite and toke wisedome and increased.

Therefore what is written of Christ, are to bee vnderstanded, that those thinges which belong to his Diuinity, be not attributed vnto his humanitie: neyther those thinges that are proper vnto his humanitye, be not wrested and attributed to his diuinitie.

He that was without beginning, was made man vnder beginning. He that was perfect, dyd growe. He that was vnchangeable, did profite. He that was ritche, was borne in a stable &c. In his boke to the Queenes of a right faith.

Christ toke a mortall body, and he was subiect vnto all Passions and sufferinges of our nature: onelye sinne excepted. He suffered them all, that he might deliuer vs from them all. In his 10. booke of treasure the 4. chapter.

Reseruing to the onely begotten sonne in him selfe, his true veritye: yet according to the infirmitye of flesshe, he wept, sleapte, hungred, thirsted, wearied, was fearefull, and also it is agreeable vnto his humane nature, of the daye and howre (as he professed) to be ignorannt. Hillary in his. 9. booke of the Trinitie.

In expositione canonies.

That daye is vnknowen to all men, and not onelye to the Aungels, but also to the Sonne him selfe (as he was man.)

Chrisost. in the imperfect vvorke vpon Math. chap. xxiiii.

Of that daye and howre knoweth no man. &c, that is, not onely men, and Aungels, but also the Sonne him selfe, knoweth it not, but the Father onelye. No man ought therefore to be greeued, for that God onelye left that daye to bee vncertaine in his owne secrete, when as the Sonne him selfe is vncertaine of it. And very aptlye this place serueth to admonisshe, many men that seeme to be verye well learned. When as they are asked any question, if it happen that they are ignorannte of that is asked, yet they will neuer bee ashamed to confesse their ignorannce, when as they reade, that Christe him selfe was not ashamed to confesse his ignorannce to annswere: and least it should be thought that he denied to knowe by humane dispensation, he sayd not: neither the sonne of man: for because according to his Diuinitie he knewe it, but according to his humane nature he knewe it not.

August. in his 1 booke and 12. chap. of the Trinitie.

According as he was God it is sayde, before the mountaines I begatte thee: According to the forme of a seruannt it is sayde, The Lorde created mee. According to the

forme

forme of God he sayde, I am the trueth: According to the forme of a seruaunt he sayd, I am the waye. It is not mine to geue, that is, that is not in my humane power to geue it. I iudge no man, that is, I iudge not as I am man: for that I am the Sonne of man: but I will iudge by my humane power, because I am the sonne of God.

It is not my doctrine, howe is it sayd not mine? According to the forme of God, it is his doctrine, but according to the forme of a seruaunt, it is not his.

According to the forme of God (that is, as he is GOD) as the Father hath life in him selfe, so the sonne hath life in him selfe. In the same boke and. 11. chapter.

According to the forme of a seruaunt: he sayd, My soule is heauy euen to the death: if it be possible let this Cup passe from me. According to the forme of God: he is true God, and life euerlasting: according to the forme of a seruaunt, he was made obedient to the death.

He that was in the forme of God, toke the forme of a seruaunt: both God, and both man, both GOD for that he was God, both man for that he became man. We must not thinke, that the taking of them one into another doth chaunge and In the same boke and. 7. chapter.

conuert the natures one into an other. For the diuinitie is not chaunged into a creature, that it leaueth to be God. Neither the creature is chaunged into the Godheade, that it leaueth to be a creature.

Cassiode vpō the. 13. Psalme.

Thy knowledge is to wonderfull for. &c. The Prophete sheweth the condicion and property of a humane nature, for because he was man, he coulde not be equall in knowledge, or any other thing vnto the diuine substaunce.

Iohannes Maxentius his boke of the catholique confes.

It is to be confessed, that God was borne of a Virgine, not according vnto his diuinitie. But according to his humanitie, in whiche he laye, was clothed, was wrapte, did growe and increase in age, and wisedome, according to his humanitye, and not according vnto his diuinitie.

Lyra vppon Luke the .2. chap.

Iesus did increase in age and wisedome. &c. In Christ there is a double wisedome, one diuine, and an other humane. And according to his humane nature he saieth, that Christe did growe in wisedome and knowledge. &c.

In his boke vpon the 7. chap. of Esay.

The childe did growe in wisedome and age, that he might declare that he had the verity of a humane body, his infancie did diminishe no whit his diuinitie.

Whe-

Whether the Soule of Christe hathe knowledge, or equall power with God. And whether the soule of Christ knoweth all thinges, whiche GOD knoweth? Aunswere, the Soule of Christe hathe not equall knowledge with GOD, for that the soule of Christe is a creature: And no creature is of equall knowledge with GOD, nor by no meanes can. For the soule of Christe knoweth not as GOD knoweth. In the 3. boke &. 14. distinction.

Of that daye and houre knoweth no man. &c. If we vnderstande this of the Sonne after his humane nature, then it is sayde, he knoweth not of it, as he is man &c. Gorranus vpon the 13. of Marke.

It is not your parte to searche out eracly the day or houre when the Sonne of man shall come, for as muth as the knowledge of these thinges is not geuen to the Angels of heauen, no the Sonne of man knoweth them not. The Father hath reserued this vnto him selfe alone. Erasmus vp on the 24 of Math.

And when he sawe a Figge tre nere the waye, he came towarde it, as hoping to haue some fode. And when he came at it, he founde nothing on it but leaues. Therefore as being greeued that he was deceiued of his hope, he cursed it &c. vpo the 21. of Math.

In his boke vppon the creede the. 3 instruction.

It is no heresie nor errour to saye, that the Soule of Christ began to knowe certayne thinges, whiche by the presence of the Godhead it dyd afore perfectlye see and perceyue. That sayde, began to knowe the same thinges otherwise, after the maner of men. &c.

In the same boke and. 4. instruction.

Our Lorde euen all his lyfe long dyd suffer many thinges for our sakes, being hungry, thirstye, waring weery and faynt, being reuiled, and despitefullye handeled, dryuen out, taken, bounden, be spitted and buffeted: to these thinges and to other like, maye this worde, *Passus est*, belong and be referred.

Iohannes Benedictus in Mar. 13.

Of that daye and houre knoweth no man. &c. Christ according to his humane nature and humane knowledge, was ignoraunte of the daye of Judgement: whiche daye was well knowen to him as he was God. &c.

D Caluine in his Hermony vpon the. 13. of Marke.

And when he had spied a Figge tree in the waye, he came to it, and founde nothing thereon, but leaues onely. &c. Some here demaunde howe hee was deceyued seeking fruite on a Tree where none was to be founde, speciallye seeing that the time of bearing fruite was not yet come: then, why he tooke suche displeasue at the Tree

in

in the whiche there was no faulte? But there is no absurditie at all herein, if we saye that as he was man the kinde of the Tree was vnknowen vnto him: notwithstanding it maye be that he came of purpose knowing well inough what shoulde come to passe.

Certaynlye as he was man, he might seke for meate well inoughe. For we muste alwaies haue this discretion and consideration in the scriptures, that when mention is made of humane thinges, then we must haue respect vnto man: and in those thinges that pertayne to the office of a Mediatour, we muste consider that God is manifested in the flesshe. The Godhead gaue place so often as it was necessarye that the humanitie shoulde eyther do or suffer. He was able by his worde to prouide meate for him selfe, yet notwithstanding he dyd it not. Furthermore as he was God, he knew that time of Figges was not yet come.

Of that daye and houre knoweth no man, no not the Angels of heauen, neyther the sonne him selfe. &c. He were to farre out of his wittes, whiche woulde not willingly submit him selfe to be ignoraunte of those thinges, when as the Sonne of God

In the same boke vppon the. 24. of Mathevv.

God him selfe for our sakes is content to be ignorannt. But because many thought that this was a reproche vnto Christe, they went aboute by false interpretation to mitigate the hardnesse of this sentence. And to defend this their errour, peradventure the Heresie of the Arians was theire refuge, which by this place went about to prowe, that Christe was not the true and onely GOD. Therfore according to their opinion, Christe knewe not the latter day, because he wouldo not make it knowen to others.

But seeing it is manifest that ignorannce is attributed to Christe, as well as to Aungels, wee must seeke a more proper sense, the whiche before wee bring forthe, let vs briefely put away their obiections, which thinke it a reproche to the Sonne of God, to say, that there remaineth any ignorannce in him. Firste of all whereas they do obiect, that there is nothing vnknowen to the Sonne of GOD, wee muste easily aunswere. That wee doe knowe that there were two natures in Christ, so ioyned together in one person, that both of them retayned theire propertyes: but especially the diuinitie rested it selfe, and did not shewe it selfe forthe so often as it was

méete for the humane nature to worke, that a parte whiche belonged thereunto to the fulfilling of the office of a Mediatour.

Wherefore it is no absurditie to saye, that Christe whiche knewe all thinges, as he was man to be ignorannte of some what. For otherwise hée coulde not bée like vnto vs in being subiecte to sorowe, to anguishe of the minde, and to other afflictions. But whereas some obiecte that ignorannce doeth not agrée with Christe, because it is the punishmente for sinne, it is to absurde. Firstofal, they shewe them selues verye ignorannte in saying, that ignorannce whiche is attributed to Aungels, shoulde come of sinne: but they are no lesse blinde in the other, in that they doe not acknowledge that Christe hath therefore taken vppon hym our flesshe, that hée might also receyue the punishmente that were dewe for sinne.

And in that Christe according to his humanitye, knewe not the latter daye, that doeth no more derogate from his diuine nature, then the taking vpō him our flesshe. &c.

And Jesus increased in wisedome. &c. In the same where-

boke vppon the.1.of Luke.

wherevppon wee may gather that this increasing oughte to bee referred to his humane nature: for vnto his diuinitye nothing coulde bee increased or augmented. It is demaunded, whether that immediatly after he was conceyued in the Wombe of his mother, he dyd not excel and surmount with the fulnesse of giftes of the holye ghost, for it seemeth a great absurdity that any perfection shoulde want or lacke in the sonne of God. The aunswere is very easie, if it dyd nothing derogate his glorye, that hee was made a Seruaunt. &c. Neither is this straunge from that, that as he did grow in his bodye, so for our cause woulde increase in wisedome in his soule. And when the Apostle teacheth, that he was made lyke vnto vs in all thinges, sinne excepted, without al doubt, he comprehended therein this also, that his soule was subiect to ignoraunce, this only is the difference betweene Christ and vs, that our infirmities are fast bounde in vs by necessitie, he beareth and taketh them vpon him willingly.

Certayne men being verye fearefull to graunt that is here sayde, doe referre it to the outwarde shewe, and doe expounde it, that Christ did seeme to increase, although in verye deede, there happened no newe

know

knowledge vnto him. I aunſwere, the wordes ſoundeth otherwiſe, and plainelye doth reiect and refell this errour. When as a litle after Luke addeth, that the childe dyd increaſe in wiſedome and ſtature, and in fauour with God and men. &c. In fine, excepte it bee lawfull to denye Chriſt to bee made a true and a perfect man, wee ought not to bee aſhamed to confeſſe that he toke thoſe things that can not be ſeparated from a humane nature.

As therefore Chriſt toke vpon him all the infirmities of man, and was like vnto men in all thinges, ſinne onely excepted: ſo alſo he toke vnto him the knowledge, the ignorannce, the reaſon and minde of man, according to the whiche hee is ſayde not to knowe the latter daye, and therefore in a nother place it is ſayde: Jeſus proſpered in wiſedome and age, and in fauour with God and men. D. Sulliuge in his boke vpon the 24 of Math.

Of that day and houre knoweth no man no not the Angels, nor the ſonne him ſelfe. &c. Although Chriſt doth humble him ſelfe to this common ignorannce, it doth nothing derogate his diuinitye and knowledge of all thinges, for he ſpeaketh in that nature that he toke of vs. We know that in Chriſte are two natures whiche wee ought D. Gualter his. 112. Hó vpon the 18. of Marke

ought to confesse: his diuine nature whiche is coequall and consubstantiall with the Father. &c. And his humane nature, which in the appoynted and determined tyme he toke of the Virgin Marie: for to his diuine nature there was nothing vnknowen and hidden. &c.

But as touching his humanitye, he hungered, and Thirsted, and was so poore he had not whereon to Laye his head, he dyd saynte, sorrowe, weepe, and was ignoraunte of manye thinges. And as touching this place, of his comming, the day and howre is not onelye keepte from the Aungelles, but also from him selfe as he is man, doeth saye to he ignoraunte of.

In his. 25. Hom. vpon the. 2. of Lu.

Jesus increased in Wisedome. &c. This can be vnderstanded no other wise then onelye of his humane nature, whiche the Sonne of GOD toke, for vnto his Godheadde nothing euer wanted or lacked. &c. Therefore this is to be referred to his Manhode (as he is man) that euen as he did growe in age and stature of bodye, so he did increase as touching his Soule in wisedome and vnderstanding.

D. Cheeke

But of that daye and howre knoweth

eth no man, &c. The Sonne in that hée is a perfecte and naturall man knoweth not of that daye. For touching his Godheade, he is equall with the Father, and hathe a moste perfecte knowledge of all thinges. vpon the.13. of Mar.

But of that daye and howre knoweth no man, No, not the Aungels, nor the Sonne him selfe, &c. As he was man, he knewe it not: but as he was GOD, he knewe it. D.Tindale vpon the.13 of Mar.

Wée reade of the Sonne of God in the Reuelation of *I*ohn, that he hath eyes like the flame of Fire, and on his headde manye Crownes, and a name written, that none knewe but hée him selfe. If none knewe it but hée him selfe, the Father knoweth it not: whereof followeth that GOD knoweth not all thynges. To this I aunswere, because the Father and Christe bée one, that the Father knoweth it, for as muche as Christ knoweth it, nor the texte doeth not exclude the Father from the knowledge thereof, saying, None knoweth it but he him selfe, for the Latine is, Nemo scit, that is, no man knoweth it, but hée him selfe, teacheth vs, that onelye his Diuinitye knoweth it, not his humanitye, for that is D.Roger Hutchynsonne in his boke of the Image of God.

excluded

excluded by these words, No man knowete it. But Christes diuinitye is the fathers diuinitie, who both are all one by nature, not by person: wherefore, that whiche Christe knoweth, the Father, knoweth also. This terre doeth not diminishe the fathers knowledge, but rather establisheth, onelye GOD to knowe all thinges, saying, that onelye he him selfe knoweth this name: whereby these wordes (he him selfe) we are compelled to understande the diuinitie, the nature, and maiestie of God, to knowe it onelye, and Christes humanitie to be ignorannt of it, which also doth not knowe the last daye.

¶ Chap. 41.

¶ A long custome must not be followed: but the trueth of God.

Exod. 23.2. THou shalt not followe multitude to doe euill, neyther agree to a controuersie, to decline after many, and ouerthrowe the trueth.

Leui. 18, 30 Wherefore shall ye keepe my ordinances, that ye doo not any of the abhominable customes whiche haue beene done before you, that you defile not your selues therein:

therein: for I am the Lord your God.

Whatsoeuer I commaunde you, take heede you do it, thou shalt not put nothing thereto, nor take ought therefrom. Deu.12.32.

Feare the Lorde your God, and he will deliuer you out of the handes of all your enemies. 2.King.17. 39.

Howbeit they obeyed not: but did after this olde custome. 40.

Thus by processe of time, this wicked Custome prevailed and was kepte as a Lawe, and Idols were worshipped by the commaundement of Tyrauntes. Wisde. 14. 15.

In vaine they worship me, teaching for doctrines, mens preceptes. Matth.15.9

Ye lay the commaundements of God apart, and obserue the tradition of men: as the washing of Pottes and of Cuppes, and many other such like thinges ye doe. Marke. 7. 8.

Well, ye reiect the commaundement of God, that ye may obserue your owne tradition. 9.

But if any man list to be contentious, wee haue no suche Custome, neyther the Church of God. 1.Cor.11.16

The Doctours.

CUstome, eyther of simplicitye, or of ignorance, getting once an entrye, is inured and hardned by succession. Tertullian in his booke of Virgins.

Ddi and

and then is defended against the trueth: But Christ our Lorde called him selfe the trueth, and not Custome. Let them take heede therefore, vnto whome the thing seemeth newe, that in him selfe is olde. It is not so much the noueltie of the matter, as the trueth that reproueth an heresie: whatsoeuer fauoureth against the trueth, it is an heresie, be the custome thereof neuer so olde.

*Ignati vnto Philadelphen.

* My antiquitie, is Christ Jesus.

a Ciprian in his 2. booke of his epistle vnto Cicilius the. 3. Epistle.

a That Christ ought onelye to be hearde: euen the Father witnesseth from heauen, saying: This is my dearely beloued sonne in whome I am pleased, heare him: wherfore, if Christ ought onely to be harde, wee ought not to take heede, what anye man hathe thoughte good to bee done before vs: but what Christ which was before all men, hath done before, For, we must not followe the custome of man: but the trueth of God, because God speaketh by Esay the Prophete, & saith, They worship me in vaine, teaching commaundements and doctrines of men.

Vnto Iulianus of Baptizing of heretiques.

Certaine men, which be ouercome with reason, do aledge and lay for them, against vs all in vaine, the custome, as though custome were a greater thing then the truth.

as

as though in spirituall thinges, wee ought not to followe the better thing alwayes, which is shewed by the holy ghost.

Custome without trueth, is the mother of all errour: wherefore, let vs leaue the errour, and follow the trueth.

Vnto Pōpeius against the epist. of Stephen.

Not the aunciencie of yeeres: but of maners is commendable, no shame it is to passe to better.

Ambr. in his epist. to the odosius the Emperour.

Wee do rightlye condempne all newe thinges, whiche Christ hath not taught, because Christ is the waye to the faithfull. If therefore wee teach that, which Christ hath not taught, wee iudge it detestable.

In his. 4. boke of virgins.

We must not alwaies imitate or alowe what soeuer allowed persons haue done: but laye the iudgement of scriptures to it, whether they allow the doing of it.

August. in his. 2. booke Gaudentius Epistle

When the trueth is knowen, let custome geue place to the trueth, for there is none that will doubte: but that custome geueth place to the manifest trueth. Also, no man shoulde set more by Custome, then by reason and by trueth, for reason and trueth, alwayes excludeth the Custome.

In his. 2. boke of only Baptisme.

He that despiseth the trueth, and presumeth to followe the custome, eyther he is enuious to his brother, and frowarde, and

In his boke of baptizing litle ones, and in

the. 8. distinction canon. Qui contempta.

iniurious to them, vnto whom the truth is opened, or els vnkinde towarde GOD, by whose inspiration the congregation or Church, is instruct and armed.

For, the Lord saieth in the Gospell, I am the trueth, he said not, I am the custom: Therefore, when the trueth is knowen, let custome gene place to trueth, because also Peter which did circumcise, gaue place to Paul, preaching the trueth. Therefore, seing that Christ is the trueth, we ought rather to followe the trueth, then custome, because reason and trueth, alwaies excludeth custome.

In his boke of true religion. 1. Tom and last cap.

We lone not those sightes that be subiect to the eye, least swarving from the trueth, and loning shadowes, we be caste into darkenesse. Let not our religion consist in our phansies, for any trueth what soener it be, is better then any thing, that can of our owne head be denised of vs.

In his. 5. Epist. to Marcellinus.

It is not true that is sayde, a thing that was once well done, must in no wise be altered, for when the cause of the time is chaunged, good reason doeth require, the well done thing before, so to be chaunged nowe. That where they saye, it can not be well, if it be chaunged: the trueth on the other side crieth out, that it cannot be well,

if it be not chaunged. For that whiche maye chaunce at one time, in diuersitie of persons, that one may doe a thing without offence, which an other may not, not that the matter is of it selfe vnlikely: but the party that doth it. So in respect of diuers times of the selfe same person, nowe may a thing be done, and nowe may it not be done, not that he is different frō him selfe, that doth it: But the time when he doeth it.

The Heathens saye, the Religion that was first, can not be false: as though antiquitie, and olde custome coulde preuaile against the trueth.

In his quest. vpō the old & newe Testament, the 114. questiō.

In his 10. booke & 32. chap. of the city of God

Neither may we say, why commeth it nowe? Why commeth it so late? For the counsaile of God that sent it, is vnsearcheable to the wisedome of man.

Many there are, which faining of faythe, are not subiect to faithe, and rather doe appointe them selues a faithe, then receyue it, puffed vp with the sense of mans vanitie, whiles they vnderstande those thinges that they lust: But will not vnderstande those thinges that be true.

Hillary in his 8 booke of the Trinitie.

I call it nouelty, because of the tongues of wicked men: who being not able to shadowe the manifest light of the trueth, finde cauillations vppon the onely name,

Bernarde in his boke of a solitarie life.

Custome must not be folovved, &c.

nouelty: But this noueltie is no newe vanity, for it is a mater of old religion: of perfect godlinesse founded in Christ.

Gregory to vvilliam Auersane B. in the 9. dist canō, Si cōsuetudo.

If perhaps thou settest against it the custome, thou must take hēde of it that the Lorde saieth, I am the way, the trueth, and life: he saide not, I am the custome: but the trueth.

Aug. the xj. distinct. ca. consuetudinem

I allowe the custome, which notwithstanding is knowen to vsurpe nothing against the catholique faith.

Arnobius in his 2. booke against the Gentiles.

The auctoritie of Religion muste bēe weighed by God, and not by time: It behoueth vs to consider, not vpon what day: but what thing wee began to worship. The thing that is true, is neuer too late.

Aug. the 8. distinction

The Lorde in the Gospell sayde, I am the trueth: he said not, I am custome.

Pope Felix

No man ought to preferre custome before trueth and reason: for because reason and trueth alwayes excludeth custome.

Euripides.

VVhat custome vve in tender youth
by natures lore receiue:
The same vve loue, and like alvvaies,
and lothe our luste to leaue.

¶ Cap.

¶ Cap. 42.

¶ The mariage of Ministers is lawfull.

To auoyde fornication, let euery man haue his wife, & let euery woman haue her owne husbande. 1. Cor. 7. 2.

If they cannot abstayne, 9.
let them marry, for it is better to marrye, then to burne.

Haue wee not power to leade aboute a Chap. 9. 5.
wife beeing a sister, as well as the reste of the Apostles, and as the brethren of the Lorde, and Cephas?

I beseeche thee faithfull yoke fellowe, Philip. 4. 3
helpe those women, which laboured with mee in the Gospell.

A Bishop therefore must be vnreprouea- 1. Tim. 3. 2.
able, the husbande of one wife.

Hauing children vnder obedience, with 4.
all honestye.

For if any can not rule his owne house, 5.
howe shall he care for the Church of God?

Mariage is honourable among all, and Hebr. 13. 4
the bedde vndefiled: but whoremongers and adulterers God will iudge.

Nowe the Spirite speaketh euidently, 1. Tim. 4. 1
that in the latter times, some shall departe from the faithe, and shall geue heede

vnto ſpirites of errour, and doctrines of deuils.

3. Forbidding to marry, and commaunding to abſtaine from meates, which God hath created to be receyued, with thankes geuing of them whiche beléeue and knowe the trueth.

¶ The Doctours.

Origene in his 24. treatiſe vppon Matheuue

NOt only they do not, that they teache: but alſo cruellye & without mercie, they commaunde others to do ỹ they be not able, not conſidering or weighing eche mans ſtrength. Such be they that forbid men to marry, & from that thing that is lawfull, driue and force men to an immoderate kinde of cleanneſſe.

Ciprian in his .1. boke and 11. epiſt vnto Pomponeus of Virgines.

If they either can not, or will not continue, better it is to marry, then to fall into the fire with their pleaſures, at the leaſt let them breede no ſclaunder to their brothers and ſiſters.

Ambr in his 3. boke of virginitie.

God are the bandes of Matrimonye, yet are they bandes: And although they be bandes, yet are they bandes of Charitye. Wedlocke is good, that it ſhalbe no hinderaunce to perfect life.

In his boke vpon the .1. to the Cor 5. chap:

We ſee both Virgins carefull for the worlde: and married men carefull for the workes of the Lorde.

All

All the Apostles had wiues, onely Iohn and Paul excepted. In his boke vpon the 2. to the cor. 11. chapter.

Some men there be, that saye, they bée adulterers, that marry after ỹ they haue made a vowe: but I tel you, that they sinne grieuously, that put such a sunder. August. in his boke of the goodnes of marriage distinct. 27. Quidam. 30

Many of them are kept from mariage, not for loue of their godly purpose of virginity: but for feare of open shame, which shame also proceedeth of pride, for that they are more afrayed to displease men, then God. They will not marry, because they can not without rebuke: yet better were it for them to marrye, then to burne, that is to say, then with the flame of theire concupiscence in their owne conscience to be wasted, they are sory of theire profession, and yet it greueth them to confesse it. In his boke of holy virginitie, the 34. chap.

They that say, the marriage of such men or women (as haue vowed) is no mariage: but rather adultery, seeme vnto mée not to consider discretly and wisely, what they say. In his boke of the goodnesse of vvidowhoode, chap. 10.

It commeth to passe by this vnadvised opinion, that whereas they will remoue these women that so haue vowed, from theire husbandes, and force them to continue in theire single life, they make the husbandes

husbandes of them adulterers in deede, in case they marry againe, their owne wiues being still aliue.

In the 9. ca. of the same booke

The defrauding of their purpose, and the breach of their vowe is blamed. Such are blamed, not for that they haue entred into the faith of matrimony: But for that they haue broken their first faithe, or promise of continent life.

In his 1. boke of the goodnes of marriage, & 11. chapter.

Whereas saint Paul saieth, ſhe that is vnmarried, thinketh of the thinges that pertayne vnto the Lorde, that ſhe maye be holy, both in body and in spirite, it may not so be taken, as though we shoulde so thinke, a Christian wife liuing chastely with her husbande, is not holy in bodye. For it is generally sayde vnto all faythfull, Knowe ye not, that your bodyes be the Temple of the holy ghost? Therefore if the man and wife kepe their faithe both betweene them selues, and to the Lorde, their bodyes are holy.

In his questions of the old & newe Testament, the 127. Question.

Most holy Samuel begat children: and yet nothing abated the merites of his righteousnesse. Zacharias the Priest in his old age begat a childe, wherefore then is that thing accused, that is proued to doe no maner hurt?

The husbande of one wife, saint Paul writeth

writeth not this, as making a lawe, as if it were not lawfull for a man to bee made a Bishop without a wife: but he appointed an order in that behalfe. For it was lawfull for the Iewes, to be coupled in the seconde matrimony, and to haue two wiues at one time. Notwithstanding, marriage haue much trouble in it selfe, yet may it so be taken, that it shall be no hinderaunce to perfect life. Chrisost. in his 10. hom. vpon Tim.

Marriage, not onely hindereth nothing, towardes the knowledge and seruice of GOD, if wee will be sober: but also bringeth vs greate comforte, for it oppresseth the raging furye of nature, and suffereth vs not to be dashte and tosse as the waues of the sea: but causeth that our shippe maye luckely arriue into the hauen. And for that cause hath GOD geuen this comfort vnto mankinde. In his 21. hom. vppon Gene.

So pretious a thing is matrimony, that with the same thou wayest be promoted, euen vnto the Bishoppes chaire: vse marriage with discretion, and thou shalt be the chiefe in the kingdome of heauen. In his 7. hom. vppon the Hebr.

The name of certaine virgins, not well behauing them selues, defameth and shameth the holy purpose of virgynes, and the glory of the Heauenly and Angelicall family, Hier. ad virginem Demetriadem.

family, whom wee muſt plainely charge, that either they marry, if they cannot containe: or that they conteine, if they wil not marry.

In his boke vpon the 1. chap. to Titus.

Touching this place, ſome men thinke thus: by cuſtome of the Ievves, it was lawfull for a man to haue two wiues, or moe at once. And this they take to be the Apoſtles commaundement, that he, that is to be choſen a Biſhop, haue not two wiues, or mo together at one time.

Vpon the 1. epiſt. to Timoth. and 3 cha.

Let the Deacons be the huſband of one wife, not that they ſhould needes marry a wife, if they haue none: but that they ſhold not haue two wiues together.

In his 1. booke againſt Iouinianus.

And if Samuel, whiche was brought vp in the Tabernacle, married a wife, what maketh that againſt virginity? As though that manye Prieſtes had not wiues alſo nowe adayes, and that the Apoſtle deſcribeth a Biſhop to be the huſbande of one wife, hauing children in all chaſtitie.

In his boke vpon the Ephe. the 37. diſtinct. ca. Legant. fol 41.

Let the Biſhoppes and Prieſtes reade this, whiche teache their ſonnes ſeculare learning, and maketh them reade Comedies, and ſing writinges, after that they be brought vp, by the charge and coſte of the congregation.

Hierome in

If any man conſider, that his owne virgin,

gin, that is to saye, his owne flesh, groweth proude, and boyleth vnto lust, and can not staye it, there is layde vppon him a double necessitie, either to take a wife, or to fall. his. 1. booke against Iouinian.

If any man call lawfull copulation, and begetting of children, corruption and filthinesse, he hath the deuill, that fell from God, dwelling within him. Ignatius vnto Philadelphen.

We must haue consideration of men, and measure our doctrine according to euery mans ability: and vnto such men, as can not take the word of chastitie, we ought to graunt marriage. Cirill in his 16. boke vpō Leuiticus.

Let them studye to keepe and continue the chastitye of their body vndefiled: or els, let them be coupled with the bande of one marriage. Isidorus, the distinct. 23. Hic igitur.

Excuse not thy selfe by thy marriage, thy Lorde was at the marriage feast, and honoured mariage with his presence, & yet doest thou blame mariage? And saiest thou that mariage is an hinderaunce vnto godlinesse? I tell thee, marriage is no maner hinderance vnto godlinesse: wilt thou know that it hindereth not to haue a Wife, and children? had not *Moyses* Wife and children? Behold Peter a Piller of the Church: he had a wife, therefore finde no fault with marriage. Chrisost. in his. 3. Tome against the Ievves. Gentiles & Heritques Pag. 363.

Who

In his. 4. Hom. and 1. Tome in Eſay vpon theſe vvords I haue ſeene the Lorde.

Who ſpeaketh theſe wordes? Eſaias the beholder of the celeſtial Seraphins: who, notwithſtanding he had company with his wife, yet he quenched not the grace of God.

Eſai had a ſonne, and a Wife, that thou maieſt vnderſtand that mariage is not yll: but fornication is yll.

What did mariage hinder thee? no, thy wife is geuen to thee to be thy helper, and not to deceaue thee.

Athanaſius to Dracontius.

Many of the Biſhops haue not maried: cõtrarywiſe, Monkes haue become fathers of children.

Caſſiodorus in his. 6. booke &. 14. chapter.

At that time they ſay, Eupſichius the Biſhop of Cæſaria died in Martyrdom, hauing married a wife a litle before, being as yet in maner a newe married man.

Euſebius in his. 3. booke &. 30. chap.

Clement in deede, writing againſt them which deſpiſe mariage, beſide many other ſayth alſo theſe wordes: Do they diſalowe the Apoſtles alſo? For Peter and Philip had Wiues, and married their Daughters vnto men: but euen likewiſe, Paul the Apoſtle is not aſhamed in a certain Epiſtle of his, to make mention, or to ſalute his companion and yoke fellowe, the whiche woman he ſaide that he led not about with him, for this intent, that he might more eaſily

easily and without lesse cumber preache the Gospell.

I also Policrates, the least of you all, obserue and kæpe after the tradition of my fathers, and of them onely whome I haue followed from the beginning, for seuen of my forefathers ethe one after other in order, were Bishoppes (and I am the eight) which hath kæpt this day. In his. 5. boke and 24 chap.

My mother being geuen to my father of God, became not onely his helper, for that had bæne no great wounder: but also was his leader and captaine, both by word and by dæde, trayning him vp vnto best. And albeit in other thinges, it were best for her to bee subiect vnto her Husbande for the righte of marriage, yet in religion and godlinesse, thæ doubted not to become his maistres. Gregorie Nazianzene, vpon the Epitaphe of his father B. of the Nazianzens.

Neyther of these two, matrimony, nor single life, doth eyther ioyne vs to God, or to the world, or withdraw vs from God, or from the worlde: that the one ought to bee refused, and the other absolutelye, and of it selfe ought to be praised, it is the mind that ruleth both marriage and virginitie. vpon the Epitaphe of Gorgonia.

There be some that saye, that marriage muste bee broken for Religions sake and holynesse: but this is to be knowen, that if Gregorie Pope in the 27. distinct.

the

2. queſtion canon. Sunt qui.

the lawe of man graunt this, the Lawe of God forbiddeth it, for the trueth by him ſelf ſaieth: Whoſe that God hath coupled, man can not parte a ſunder.

In the counſel of Gagra cap. 4.

If any man make difference of a maried Prieſt, as if he maye not miniſter the oblation, becauſe of his mariage, and abſtaineth from his oblation, accurſed be he.

In the coun. at Conſtantinople diſt. 31. Quoniã.

If any man contrary to the Apoſtles Canons, preſume to remoue either prieſt. or Deacon, from the vſe and company of his lawfull Wife, let him be depriued. And in lyke maner let the Prieſt or Deacon be excommunicate, that putteth awaye his wife, vnder the colour of religion.

In the counſel of Ancita canon 9.

Deacons, as many as be ordered, if at the time of receyuing orders, they made proteſtation, and ſayde, that they would marrye, for that they finde not them ſelues able ſo to continue without marriage, if they afterward marrie, let them continue in the miniſtery, ſo as much as the Biſhop hath giuen them licence.

In the counſel tolete. 8. canon. 2.

A vowe ill and vnaduiſedly promiſed, ought not to be kept.

The counſell which was gathered togeather at Nyce, willing to reduce the life of Churchmen, did ſet them certaine Lawes, which do call Canons or Rules.

The counſell of Nyce holden in the yeere of our Lorde. 330.

In

In the treating whereof it was thought good to some, to bring in a lawe, that Bisshoppes, Priestes, Deacons, and Subdeacons, shoulde lye no moore with their Wiues, whiche they had married before their consecration: But the holye confessor Paphnutius rose vp and dyd resist them, saying, and protesting, that marriage was honourable, and that it was chastitye for a man to lye with his owne Wife. And so hée aduised the Counsaile, that they should not make any suche lawe, assuring them, that the matter was great, and might bée an occasion of fornication either vnto them or vnto theyr Wiues. And thus Paphnutius dyd set forth the matter (all be it he were vnmaried him selfe.) And the whole Counsayle and Synode, commended his opinion, and decréed nothing in this matter, and left it to euery mans will, and not to be of any necessitye. Ruffinus. 1. chap. 4.

It may happen that in some case, a vowe may be either vtterlye ill, or vnprofitable, or an hinderaunce vnto some other good thinges of more waight. And therefore it must of necessitye be determined, that in such a case a vowe ought not to be kéept. Thomas of Aquine. 22. q. 88. arti. 10

If any man haue vowed, and can not containe, & hauing assaied all meanes, yet Alphonsus de Castro

Philippica. 19. be neuer the nearer, I woulde aduise him that he shoulde prouide for the safetie of his soule by mariage.

cardin. cajetanus in Quodlibetis against Luther. It can not be proued, neither by reason, nor by auctoritie, speaking absolutely, that a Priest sinneth in marrying a Wife: for neyther the order of Priesthood, in that it is order, nor the same order in that it is holye, is any hinderaunce to matrimonye. For Priesthood breaketh not marriage, whether it be contracted before Priesthood, or afterwarde, setting all Ecclesiasticall Lawes a part, and standing onelye vnto those thinges that wée haue of Christ and his Apostles.

clemens Alexandrinus in his 5. books. Stromat. All the Epistles of the Apostles, which teache sobrietie and continent life, whereas they containe innumerable preceptes touching Matrymonie, brynging vp of Children, and gouernment of house, yet they neuer forbad honest and sober marriage.

In the 8. Distinct. cũ in [illegible], in the Close. They say that in old times, before Pope Siricius, it was Lawfull for Priestes to marry, (This was foure hundred yéeres after Christ.)

In the decrees. 22. Question 4. In an euyll promise, breake thy faith: In an vnhonest vowe, chaunge thy purpose: that thou hast vnaduisedlye vowed,

se thou do it not. It is an euil promise, that is kept with wickednesse.

Pelagius Pope, did create the Bishop of Siracusa, who had wife and children at that time.

Pope Siluerius, Pope Deusdedit, Pope Adriane 2. Pope Iohn. 15. Pope Felix. 3. Pope Osius. Pope Agapitus, Pope Gelasius, Pope Bonifacius, Pope Iohn. 10. Pope Theodorus. &c. were all Popes, Bishoppes, and Priestes, with many other mo that are founde, being Priestes Sonnes, ruled the Apostolique See of Rome.

I recken that there was neuer more pure and honest Priestes in the Churche, then there was then, when the helpe of marriage was open to euerye man. Clytoueus saith, that the misteries and secrets of the Aulter, be higher in dignitye, than that they may be occupied of maried men. Then Saint Paul did wrong, and farre a misse, whiche alloweth and admitteth, not onelye Deacons, but also Bishoppes and Priestes, whiche haue Wiues, to the misteries of the Aulter. I wyll not speake nowe of Peter, whiche was maried, and Philippe the Deacon. Belyke the Churche of Christ was in great blinde-

chap. malis. X

Out of the 28. Distinct. X

Damasus Pope, Distinction 56. chap. Osius. X & sed hoc.

Erasmus in his answere to Iodocus clitoueus.

neſſe, whiche then coulde not ſpie, that the miſterie of the alter ſhould not be committed vnto married men, what thinketh and iudgeth that Counſell, which pronounceth them accurſed, whiche refuſed to bée at the Communion of a Prieſt, whiche hath a wife.

In his epiſt. to chriſtopher B. of Baſile.

A great part of the Prieſtes liueth in great infamie, and with a ſore wounded conſcience and an vnquiete, handeleth the holye Sacraments. And for the moſt part, they left all their labours, and the fruite that ſhoulde come of them, becauſe their teaching is deſpiſed and ſet at naught, for their ſhamefull liuinges.

There is nothing more to bée deſired, then that a Prieſt mighte lyue frée from mariage, and might wholly ſerue the Lord: but after that he hath aſſaied all remedies and is neuer the better, and the rebellion of the fleſhe can not bée ouercommed, this then is next to bée done, let him liue chaſtlye with one, not for pleaſure: but for a remédye, hauing his wife alwayes, endeuouring him ſelfe with all his power, that he which hath a wife graunted him, fill vp and recompence the weakeneſſe of the fleſhe, with other good liuing beſide, and with holye ſtudye, for by this meanes

euery

euery man shall knowe that he hath taken a wife for nede, and not for pleasure.

And I doubt not but there are many Bishops, which perceiue that it is euen so, as we say: but here I am afrayde that lucre and aduantage stoppe vs, that we follow not it which we knowe is best. If the Bishops woulde allay to chaunge the single liuing into marriage, peraduenture the Officialles and Commissaries woulde repine, whiche doe perceiue more aduauntage of Priestes Concubines, then they should haue by Priestes wiues, if they had them.

Take away from the Churche honorable marriage, and the bed vndefiled: shalt thou not replenishe it with Concubinaries, with incestious persons, Sodomiticall vices, & finally with all kinde of beastlye filthinesse. Bernarde in his 66 serm. vppon the Canticles.

In those dayes Priestes commonly had wiues, as other Christian men had, and had children also, as may appeare by auncient instrumentes, dedes of giftes, and which were geuen then to churches, to the Cleargie, and to Religious houses, in the which instrumentes, both the priestes and their wiues also with them, which there be called Præsbyteriſſæ. Auentinus in Histor. Boiorum.

Clemens Alexan. in his 5 booke Strom. 7. this clemēt wrote 200 yeres after christ.

These glorious braggers do vaunt themselues, to be the followers of the Lorde, who neither had wife, nor yet possessed any thing in the worlde. &c. To these the Scriptures maketh aunswere: God withstandeth the prowde, and geueth grace to the humble. Againe, they consider not the cause, why the Lorde toke no wife. Firste, he had his owne peculiar spouse, which is the Churche. Moreouer, neither was he a common man, that he shoulde stande in suche nede of a helper, after the flesshe. &c.

Hulderich. Bishop of Augusta, to pope Nich.

There be some whiche take Gregory for a maintayner of their secte, whose temeritye I laughe at: whose ignorannce I lament, for they do not knowe that the perilous decree of this Heresie, established of Gregorie, was afterwarde pourged of him with the worthy fruict of repentance, when as vppon a daye, out of his Pondes was drawen fiue thousande childrens heades: when he sawe it, he vtterly condemning his decree, did praise the counsaile of Paul: *Melius est nubere, quàm vri*, adding of his owne, Melius est nubere, quàm mortis occasionem præbere.

Behold the frutes of popish chastitie.

The 11 cause, 3 Quest. in the glose.

If it happen, that a priest be sene to embrace, or cull a woman (in his armes)

it

it shall be iudged and interpreted, that he doeth it to blesse her. (Behold Popish blessinges.)

The restraint of preistes mariage, was first attempted in England, in the yere of our Lord. 970. And the same afterwardes was concluded in the West Churche, in the yere of our Lord. 1100. & neuer before.

Preistes liued a thousand years together with their wiues: no lawe being to the contrary.

The Greekes make no promise of continent or single life, neither secretly, nor expressedly.

Nowe as wee doe not condemne mariage: neither deny, but that married men in the Primatiue Churche, and before the Gospell was so generally receiued, as it was at length, were, and might be called to the dignitie of Bishopprike.

in the chap. absit. Polidor. vir. in his 6. boke of the histo. of England & in his. 5. boke of the inuention of thinges. Fabia in his chronicle in the pag. 293 In the 31. distinct. chap. Quoniam. X

D. Hard. in his boke a detection of sundry foule errours &c.

¶ Cap. 43.

¶ Against vnpreaching Prelates, and dombe ministers, that cannot teach and instructe the flocke.

WHat haste thou to doe, to declare my ordinaunces, that thou shouldest take my couenaunt in thy mouth. Seing thou hatest to be re-

Psa. 50. 16

formed, and hast taske my worckes behinde thee?

Prou 27. 23. Be diligent to knowe the state of thy flocke: and take heede to the heardes.

Ecclesiast. 18.9 He also that is slouthfull in his worke, is euen the brother of him that is a greate waster.

Leuit. 29.18 Where there is no preaching, the people decay: but he that keepeth the lawe, is blessed.

Esa. 42.19 Who is blinde, but my seruaunt? or is deafe as my messenger that I sent? who is blinde as the perfect, and blinde as the Lordes seruaunt?

Esa. 56. 10 Their watchmen are all blinde, they haue no knowledge, they are all dombe dogges: they cannot barke: they lye and slepe, and delite in sleping.

11. And these greedy dogges can neuer haue ynough: and these shepeheardes can not vnderstand, for they loke vnto their owne way: euery one for his aduantage, and for his owne purpose.

Chap. 58.1 Crie out, spare not: lift vp thy voyce like a Trumpet, and shewe my people theire transgressions, and to the house of Iacob their sinnes.

Ierem. 1.7 The Lorde sayde vnto mee, Saye not, I am a childe, for thou shalt go to all that I shall

shall sende thee: And what soeuer I commaund thee, shalt thou speake.

Be not afrayde of their faces: for I am with thee, saith the Lorde.

Woe be vnto the pastours that destroye and scatter the sheepe of my pasture, saith the Lord. Chap. 23. 1.

Ye haue scattered my flocke, and thrust them out, and haue not visited them: behold, I will visite you for the wickednes of your workes, saith the Lord. 2.

Cursed be he that doth the worke of the Lord negligently. Cap. 48. 10

Woe vnto the foolish Prophets that follow their own spirite, and haue seene nothing. Ezechi. 13. 3.

O Israel, thy Prophets are like Foxes, in the waste places. 4.

Ye haue not risen vp in the gappes, neither made vp the hedge for the house of Israel, to stande in the battayle in the daye of the Lord. 5.

Wo vnto them that sowe pillowes vnder all arme holes, and make bayles vpon the heade of euery one that standeth vp, to hunt soules. &c. 18

O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalte heare the worde at my Cap. 33. 7.

mouth,

mouth, and admonish them from mé.

8. When I shall say vnto the wicked, O wicked man, thou shalt dye ỳ death, if thou doest not speake, and admonish the wicked of his waye, that wicked man shall dye for his iniquitie: but his blood will I require at thy hande.

Chap. 34 2 Wo be vnto the shepheardes of Israel, that fede them selues: should not ỳ shepheardes fede the flocke?

3. Ye eate the fat, and ye cloth you with the woll: ye kill them that are fed, but ye fede not the shepe.

10. Thus saith the Lorde, Beholde, I come against the shepheardes, and wil require my shepe at their handes.

18. Seemeth it a small thing vnto you to haue eaten vp the good pasture, but ye must treade downe with your feete the residue of your pasture?

Hosea. 4.6 My people are destroyed for lacke of knowledge: because thou haste refused knowledge, I wil also refuse thée, that thou shalt be no Priest to mé: and séeing thou haste forgotten the lawe of thy God, I will also forget thy children.

8 They eate vp the sinnes of my people: and lifte vp theire myndes in theire iniquitie.

And

And there shalbe like people, like priest: for I visite their wayes vpon them, and reward them their dedes. 9.

And as theues waite for a man, so the company of Priestes murther in the waye by consent: for they worke mischiefe. Chap. 6. 9.

Beholde the dayes come, saith the Lord GOD, that I will sende a famine in the lande: not a famine of Bread, nor a thirst for water, but of hearing the worde of the Lorde. Amos 8. 11

The Priestes lippes should preserue knowledge, and they should seke the Law at his mouth: for he is the messenger of the Lord of Hostes. Mala. 2. 7.

O Idoll Shepheарde that leaueth the flocke: the swорde shalbe vppon his arme, and vpon his right eye. Zachar. 11. 17.

Ye are the Salt of the earth: but if the Salt haue lost his sauour, wherewith shall it be salted? It is thence forth good for nothing, but to be cast out, and to be troden vnder feete of men. Matth. 5. 13

Ye are the light of the worlde. A Citie that is set on a hill cannot be hid. 14.

What I tell you in darckenesse, that speake ye in light: and what ye heare in the eare, that preache ye on the houses. Cap. 10. 27

Go therfore, and teach all nations, bapti- Cap. 28 9

zing

zing them in the name of the Father, and the Sonne, and the holy Ghost.

20. Teaching them to obserue all thinges, what soeuer I haue commaunded you. &c.

Math.25. 14. The kingdome of Heauen is as a man, that going into a straunge country, called his seruauntes, and deliuered to them his goodes.

15. And vnto one he gaue fiue talentes, and to an other two, & to an other one, to euery man after his owne abilitie, and straight way went from home.

16. Then he that receiued the fiue talentes, went and occupied with them, and gained other fiue talents.

17. Likewise also, he that receiued two, he also gayned other two.

18. But he that receiued that one, went and digged in the earth, and hidde his maisters money.

19. But after a long season, the mayster of those seruauntes came, and reckened with them. &c.

30. Caste therefore that vnprofitable seruaunt into vtter darkenesse: there shalbe weeping and gnasshing of teeth.

Luke.10.2. The Haruest is great, but the labourers are fewe: pray therefore the Lorde of the Haruest, to sende forthe labourers into his

his Haruest.

Who is a faithfull stewarde, and wise, whome the maister shall make ruler ouer his houshold, to geue them their portion of meate in due season? Luc. 12. 42

Blessed is that seruant, whom his maister when he commeth, shall finde so doing. 43.

But if that seruaunt saye in his heart, My maister doeth deferre his comming, and shall beginne to smite the seruauntes, and maidens, and to eate, and drinke, and to be dronken. 45.

The maister of that seruant, wil come in a daye when he thinketh not, and at an houre when he is not ware of: and will cut him of, and geue him his portion with the vnbeleuers. 46.

And that seruant, that knew his maisters will, and prepared not him selfe, neither did according to his will, shalbe beaten with many stripes. 47.

Whiche of you minding to builde a Tower, sitteth not down before, and counteth the cost, whether he haue sufficient to performe it? Luc. 14. 28.

Geue an account of thy stewardship, for thou mayest be no longer stewarde. Luc. 16. 2.

Take heede therefore vnto your selues, and to all the flocke, whereof the holy ghost Act. 20. 28

hath

hath made you ouerſéers to fæde the church of God, whiche hæ hath purchaſed with his owne blod.

Joh.21. 15. Jeſus ſayd to Simon Peter, Simon, ſonne of Iona, loueſt thou mé moze then theſe? He ſaid vnto him, yea Lozd, thou knoweſt that I loue thæ. He ſayde vnto him, Fæde my Lambes.

16. He ſayd vnto him againe the ſecond time, Simon, the ſonne of Iona, loueſt thou mé: He ſayd vnto him, yea Lozd, thou knoweſt that I loue thæ, He ſayde vnto him, Fæde my ſheepe. &c.

Rom.10. 14. How ſhal they cal on him, in whom they haue not beléeued? & how ſhall they beléeue in him, of whome they haue not heard? and how ſhal they heare without a preacher.

15. And howe ſhall they preach, except they be ſent?

1.Cor.9.14 So alſo hath the Lozde ozdeyned, that they which preache the Goſpell, ſhould liue of the Goſpell.

16. Wo is vnto mé, if I preache not the Goſpell.

2.Cor. 12. I ſéeke not yours, but you.

Philip.2.21 14. All ſéeke their owne, and not that which is Jeſus Chziſtes.

1.Timo. 4. 16. Take hæde vnto thy ſelfe, and vnto learning: continue therein, foz in doing this, thou

thou shalt bothe saue thy selfe, and them that heare thee.

Fede the flocke of God, whiche dependeth vppon you, caring for it, not by constraint, but willingly: not for filthy Lucre, but of ready minde. 1. Peter. 5.2

Not as though ye were Lordes ouer Gods heritage, but that ye maye be ensamples to the flocke. 3.

And when the chiefe Shepheard shall appeare, ye shall receaue an incorruptible crowne of glorye. 4.

They that haue ministred well, get them selues a good degree, & great libertie in the faith, which is in Christ Jesus. 1. Ti. 3.13.

Remember them which haue the ouer sight of you, which haue declared vnto you the worde of God. &c. Heb. 13.7.

Thou shalt not muzzell the mouth of the Dre that treadeth out the Corne. &c. 1. Cor. 9.9.

The Doctours.

The name of a Bishop, is the name of labour, and not of honour. August. in his 19. boke & 19 chap. of the citie of God. ✗

Shut vp no longer from them the kingdome of heauen: ye shut it vp whilest ye do neither preach and correct them that offend, nor shew your selfe to liue vertuously: be ye therefore an eye vnto the blinde, and a fote vnto the lame. In his 36. serm. to the brethren in the wylderneſſe. ✗

Let

In his 42. sermon of the same booke.

Let vs (that beare the name of pastours ouer Christes Flocke) mortifie our flesshe through abstinence: destroye our couetousnesse through almes geuing: and forsake our pride through meekenes. For like as it is impossible for the euill man, drowned in al kinde of vices, to enter into the heauenly Paradice: euen so is it for the Lecherous, Couetous, stout stomacked, and vnpreaching Pastour, to make the Parishioners chaste, humble, and meeke, able to embrace the kingdome of God.

In his. 37. sermō of the same booke.

Ye Priestes of the Lord, do ye no longer euill, but learne to do good: Feede your flocke with the pure worde of God, and with the godlye conuersation of your liuing.

In his boke of founde doctrine the 7. chapter.

O ye preachers and Pastours, that haue taken vpon you to feede Christes flocke, I do exhorte you (on Gods behalfe) that you walke worthye that vocation wherewith ye be called, and that ye be the same in life that ye professe in worde. For what doth it profite thee to be called that thou art not, and to vsurpe a straunge name?

In his 42. sermon to the brethren in the wylderneſſe.

Let vs feede Christes flocke committed vnto vs, let vs geue breade to such of them as be nedie, lest they faynt by the waye: let vs feede them also with Angelicall foode, with

with teaching and example of our liuing, leſt the whole flocke periſhe. For we be appointed vnto the blinde and ignorant, as leaders vnto light, vnto the lame and ſicke as comfortours, more to be eſteemed then Aungels: but whiles we are negligent in this our office, we are to be eſteemed worſe then deuils.

Conſider that it is the office of Prieſtes, to aunſwere when they are demaunded of the Lawe, if he knowe not the Lawe of the Lorde, he declareth euidently that he is no Prieſt. For it appertayneth vnto the Lordes Prieſtes to knowe the lawe of the Lorde, and when he is aſked, to make aunſwere vnto it. In his boke vpō Aggeus the Proph.

Take heede (O ye paſtours) leſt the Lord ſay vnto you, I haue made thee a ſtewarde ouer my houſholde: And thou haſt geuen them no bread. Therefore thou art not a gatherer together, but a ſcatterer: not a watchman, but a hangman. Take and caſt him into vtter darkeneſſe &c. In his 42. ſermon to the brethren in the wilder.

Thou holdeſt thy peace, and doeſt not (by preaching) reproue them. O thou hyrelyng, thou ſeeſt the wolfe comming, and thou runneſt awaye, peraduenture thou wilt aunſwere and ſaye: behold I am here that dyd not run awaye (from my flocke.) In his 4. treatiſe vpō Iohn.

Thou runnest away, for that thou holdest thy peace. Thou holdest thy peace, because thou diddest tremble and feare. The flight of the minde, is of feare. Thou tarriest with thy body, but thou fleddest in thy minde. &c.

In .49. ser. of the wordes of the Lord in Iohn. This fleeing is not of the bodye, but of the minde. When thou seest a wicked sinner, and reprouest him not, but art scilent, thou fleest away. &c.

In his boke of 50. Hom. the. 7. Hom. O brethren most deare, if euerye man at the last daye of iudgement, shall scarce be able to geue account for him selfe. what shal become of our Priests then, at whose handes so many Soules shalbe required, that they muste geue account to the Lorde for.

Ambr. in his sermon of Abraham. It is a shamefull lye, for any man to call him selfe a Christian, and do not the workes of Christ.

In his serm. of Fasting. He that Preacheth Christ, ought to shewe him selfe wholly estranged from all kinde of vices.

Hier. in Leuiticus distinction 36. If any man wyll bee a Pastour, not onelye in name, but also in deseruing, let him followe Moyses, and let him followe Aaron. For what is sayde of them? That they went not from the Tabernacle of the Lorde, ergo *Moyses* was continuallye in the

the Tabernacle. What businesse had he there? He reade the Scriptures: taught the people, and vsed praier. These thrée works ought a Pastour to do, if hée wyll followe *Moyses* and Aaron. &c.

Some men there be of our order, which for none other cause, do pretende and go aboute to bée made Ministers and Deacons: but that they maye haue the more libertie, to shewe them selues pleasaunt before women. And all their whole care and studye is then of their apparell, that it may bée swéete smelling, that their Shoes sit cleane to their fæte, that the héeres of their head (with the drawing ouer of a whotte Bodkin) bée finely wrinckled and curled, and that theyr Fingers maye be glistering with Gold Ringes. Such men when you shall espie, iudge them rather bridegromes or woares, then Priestes or men of the Cleargie. In his. 84. Epist. to Eustochius. Κληρος Cleros

Eschewe the companie of that Pastour, that exerciseth him selfin worldly affaires, as though thou knewest him to be infected with the pestilence. In his 34. epist. vnto Nepotian.

The prouidyng for the Poore, is the glorye of the Pastour: and the studie of his owne commodityes, the rebuke of a Priest.

Chrisf. in his homly vpon Mathevv.

It is a great shame for the Priestes and for so manye as be of the Clergie, when Laymen be founde faythfuller, and more righteous then they.

In his. 43. homly vpon the. 23. of Mathevv.

What sayeth he of the Priestes? the Scribes and Pharisees sit vppon Moyses chaire. That is, we haue many Priestes, and fewe Priests. Many there are in name: but fewe in labour and worke.

The chaire maketh not a Priest, but the Priest the chaire: the place maketh not the man holy, but the man the place. &c.

Greg. in his booke of a Pastour. To Veniantius the Bis.

The light of the flocke, is the flame of the shepheard.

That shepheard that doth not rebuke them that offende: without doubt he flateth them by holding his peace.

In his. 17. homly vpō the place: the laborer is vvorthy of his reward.

What do ye (O ye shepherdes) howe may we be bolde to receaue Wages, and yet be no Workmen? we take the profite of holy Church for our daylye stipend, and yet do we labour nothing at al in preaching for the euerlasting Church.

In his hom. vpon Ezec.

We that be called Pastours, besides those euils that we haue of our owne, we adde also other mens deathes, for we slea many in that we se them daylye going vnto death, and yet do sluggishlye holde our peace.

The

The Pastour fleeth away, not in chaunging of place, but in keping awaye theire comfort from them. He fleeth away, when he seeth wickednesse, & holdeth his peace: he fleeth, that hideth him selfe, with holding his peace. In his 14. homily vppon Ezechiel.

We are called Priestes: but we are not Priestes in labour. In his 4. booke & 32 epistle.

The earth crieth, when the subiectes do sorowe and lament the rigour and cruell oppression of their gouernour: And suche do eate the fruictes vnpaied for, as do take the Ecclesiastical commodities for the vse and commodity of the bodye, and doe not bestowe the ministerie of exhortation vnto their people. In his 22. Morall.

Let vs well weighe and consider with our selues, howe greate damnation it is, without any labour or paines, to take vnto vs the wages of hyre, dewe onely to labour and trauaile. In his 17. hom. vppon Ezechiel.

That Pastour or Curate is not without blame, of whose flocke anye doeth (throughe his default) perishe for wante of hearing the worde of life. For where one of the flocke doeth perishe through his default, there the Pastour or Curate for his keping silence, is founde guiltye of his death. In his 11. Moral.

Hillary in his 8. canon vpon Math. Bernarde in his 78 serm:

The Churches wherein Goddes worde watcheth not, suffer shipwracke.

To be the Apostles successours all do couet, but fewe or none will be their imitatours and followers.

In his ii. serm. of the resurrection of christ.

Feede with thy mynde, feede with thy mouth, feede with thy worke. With thy minde, by prayer: with thy mouth, by preaching and teaching: with thy worke, by helping the needy.

In his serm. vpō the cōuersion of S. Paul.

O Lorde, wickednesse hathe proceeded from the elder Iudges thy Vicars, whiche seeme to rule thy people. We cannot now saye, as the people is, so is the Priest: for the very people are not so wicked, as is the Priest.

In his ser. at the synode holden at Reimes.

Nowe haue we not hirelinges (to rule the Flocke) in steede of Shéepeheardes: nor Wolues in steede of hyrelinges: but in steede of Wolues, we haue deuilles.

Ioh. Vitalis the cardinal in speculo.

And of the priestes of this age, the Prophete Esay hath written thus: The Pastoures themselues are voyde of vnderstanding, they haue all folowed their owne waye, euery one, euen from the highest to the lowest.

X Bonifacius de cōsecratione dist. 1. cap. Vasa.

We had Trēn Cuppes, and Golden Priestes: but nowe we haue golden Cups, and

and Treen Priestes.

As much as good life by his example doth profite: So muche more doth that pastour hurt by silence. In the 43. distinction chap. debet.

Furthermore, as it is a great daunger for pastours to be vulcarned, and not able to preache: so is it a great daunger for subiectes not to be obedient. In the same place in cap dispensatio.

If there be founde any Prieste that is ignoraunt, and not able to teache, let him bee thruste out, and banished from the Church. In the 38. dist. ca. oēs. fo 42.

The Councell of Tolete teacheth vs, that the Priestes of God ought to auoyde ignoraunce, whiche is the mother of all errours. And therefore specially in Priestes it ought to be auoyded: they ought to reade the holy Scriptures that they may be able to instruct and teach the people (committed to their charge) as well in the knowledge of faith, as in maners. And this is proued by the aucthoritye of the Apostle. that sayeth: Take heede vnto thy selfe, and vnto learning. &c. In the same 38. dist. cap. ignorantia. fo 42.

Priestes ought to be discerned from other men, by Doctrine, not by apparell: by their conuersation, not by their habite: by the puritye of theire minde, not by their countenance. They are rather to be The cleargy of Rauenna to Carolus caulus anno Domi. 876.

taught them mockte: we maye not please theyr eyes: but must powre into theyr myndes gods preceptes &c

Aureū speculū in Analogia.

Through the bryberye of the Court of Rome, Baudes, Cokes, Hostelars, and Children be placed in offices to gouerne the Churche.

Anthenius vnto Armacan.

Let no man buye the office of Priesthood with money, let it bee esteemed how muche euerye Priest deserueth, not howe much he is able to geue: but let him bee ordered (Non pretijs, sed precibus.) that is, not with price, but with prayers.

Chrisost. in his 43 hom. in Math.

Certayne Priestes there be, that binde a peece of the Gospell aboute their neckes. Tell mee thou folishe Priest: is not the Gospell euerye daye reade, and hearde of men in the Churche? if the Gospell do not profite a man being put in his eare, howe the can it profit him being tied at his necke? for, wherein resteth the power of the Gospell? in the forme of the letters, or in the understanding of the sense?

Haymo vpō Tim. the 5. chapter.

He that will be a Minister, must haue three thinges in him: First that hee bee of a good religion. Second that hee bee of a good life and conuersation. Third that he be able to exhort with wholsome doctrine, and also to repreue them that gainesay it.

¶ Cap.

¶ Cap. 44.

¶ Of choise and difference of meates.

THat whiche goeth into the mouth defileth not the man: but that whiche cõmeth out of the mouth, that defileth the man. Mat. 15. 11

And there came a voyce to him, Aryse Peter, kyll, and eate. Acts 10. 13.

But Peter sayde, Not so Lorde: for I haue neuer eaten any thing that is polluted or vncleane. 14.

And the voyce spake vnto him againe the seconde tyme, The thinges that God hath purified, pollute thou not. 15.

I knowe and am perswaded through the Lorde Jesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane. Rom. 14. 14.

The kingdome of God is not meate and drinke: but righteousnesse, and peace, and ioy in the holy ghost. 17.

Meate maketh not vs acceptable to God: for neyther if wee eate, haue wee the more: neither if we eate not, haue we the lesse. 1. Cor. 8. 8.

Whatsoeuer is solde in the Shambles, eate ye, and aske no question for conscience sake. Cap. 10. 25.

For

26. For the earth is the Lordes, and all that therein is.

Colos. 2. 16 Let no man condemne you in meate & drinke, or in respecte of an holy day, of the newe Mone, or of the Sabboth dayes.

17. Which are but a shadowe of thinges to come: but the body is in Christ.

1. Tim. 4. 1 Nowe the Spirite speaketh evidently, that in the latter times some shall departe from the faith, and shall geue heede to Spirites of errour, and doctrine of deuils.

3. Forbidding to marry, and commaunding to abstaine from meates, which God hath created to be receyued with geuing of thankes, of them which beleeue and knowe the trueth.

4. For euery creature of God is good, and nothing ought to be refused, if it be receyued with thankes geuing.

5. For it is sanctified by the worde of God and by prayer.

Titus 1. 15 Unto the pure, are al thinges pure.

Hebr. 13. 9. It is a good thing, that the harte be stablished with grace, and not with meates, whiche haue not profited them that haue beene occupied in them.

The Doctours.

Tertul in his epist. of the Iewish meates. GOd is not honoured with the belly: nor with meates, whiche the Lorde

Christ

Christ saith, do perish, and are pourged in conueiance by natural order, for who so by meates honoureth the Lorde, in a maner maketh his belly to be his God.

Wheras you wrote vnto me, that there were certayne brethren, which did so abstaine frō the eating of flesh, that they iudged thē vncleane, that eate flesh, it is plaine against the faith, and wholsome doctrine. Augustin in his 119. epist. to Ianuarius

It maketh no mater at al, what nourishment or meate thou takest, that thou maist succour and helpe the necessity of the body, so that thou dost agree with them that thou liuest withal. In his boke of quest. of the Gospell

And to beleue that meates are euill, or causeth euil, er sinne to them that receyue them, it is the property, not of the christian men, but peculiarly of the Hierarchies, and Manichees, which were Heretiques. In his 1. boke and 66 chap. of the doct. and opinions of the Church

If there be a man (as it is possible) so spare of diete, and profitable withall, that he will eate but twise in one daye, ruling and tempering with that abstinence, the appetite of his throte & belly. And be it also, that there be set at supper before this man, a fewe hearbes, and a litle Bacon, sodden with the same hearbes, so much in quantitye, as maye suffice to put awaye his hunger, and that the same man quenche In his boke of the maners of the church, and of the Manichees.

his

his thirst, with three or foure draughtes of pure wine, that is vnmingled with water. And that this be his dayly diete.

And againe on the other side, if there be one, that tasteth no flesh, nor drinke wine: but straunge kindes of dishes made of seedes and fruictes, with aboundaunce of Pepper caste vpon it, whereof he eateth plentifullye at nyne of the clocke in the morning, and at supper, and also drinketh of the water, wherewith the huskes of Grapes be washed after the prelling. &c. Whether of these twaine, iudge you, as touching meate & drinke, doe line in more abstinence? I thinke, ye be not so blinde, but that ye will preferre ỹ man, which liueth with the litle Bacon and Wine, to the other glutton? for the trueth it selfe doth driue you to this aunswere.

But you Heretiques be of the contrarye opinion, for by your opinion, if this seconde man shoulde suppe with the first but one night, and should but touch his lippes, and smell of his Bacon, though it were restie, ye would straight way condemne him to hell fire, as a breaker of your seale (that is) of your religion.

In his 30. boke, & 5. In the Lent season, al men for the most parte abstayne, not onely from flesche, but also

also from certaine fruictes, as euerye man either will, or is able to do, more or lesse.

Chapter against Faustus.

Heretiques liue by dyye bread: but what profite is there in this vile purpose? It is altogeather vaine, and foolish, and in respect of the causes of their superstition, it is also miserable.

Hillary vpō the, 64. Psal

Some men eate onely fishe, others vse both fishe and flesh to: Some others, when they haue fasted vntill three of the cloche in the after noone, afterward they refresh their bodies, without difference or choyse of meates: I thinke the Apostles left this matter to euery mans discretion, that euerye man may do good without feare, or superstition, or necessitie.

Cassidorus in his 5. booke and 38. chapter.

It is good to stablishe the hearte with grace, and not with Meates, whiche dyd not profite them that was occupyed with them. Here he blameth them that brought in the Iewishe custome, and abstinence from meates. Therfore this saith is necessarye, and not the accustoming and vsing of certaine meates: For they that afore hande did forbeare from meates, that is, they that alwaies loke on such keeping and vsing of meates, plainlye hath profited nothing, as men which wander out beyond the true bonde of faith.

Theophilact vpon the 13. Chap. to the Hebrewes.

Ap-

Eusebius in his. 5. booke and. 18. cap.

Appollonius wrote a booke against Montanus the Heretique, and his sect, and this Montanus was he that taught that marriage might be dissolued and broken. And this is he that first of all other did ordayne the Lawes of Fasting, and layde them on mens shoulders.

socrates in his. 5. booke and 22. cap. in the Tripertite. Historie.

Because we finde nothing concerning this matter (of the keping of Lent) in olde and auncient writing, I thinke that the Apostles left it to the iudgement of euery man, that euery man shoulde neyther for feare, nor compulsion worke that is good.

X

sozomenus in his 1. booke, & 10. chap. in the tripartite historie.

What maner of man Spiridion was, as concerning receiuing of straungers and wayfaring men, by this it doth euidently appeare. A certayne man in the time of Lent iourneying, came vnto him, who was without meate fiue dayes, Spiridion seing the straunger very weake, said to his Daughter, go and washe the Straungers feete, and set meate before him. And when the Virgin had saide, that there was neyther bread nor meate in the house (of the whiche then he was wont to haue no store by reason of the Fast) Spiridion first praying and asking pardon, commanded his Daughter to seth Porke, which he had in his house salted, whiche being sodde, he

sitting

sitting with the Straunger, did eate of the flesshe set before him, and requested that the Straunger woulde eate with him, who refusing, and professing him selfe to bee a Christian, for that same (sayth Spiridion) thou oughtest not to refuse it, for to the cleane al thinges are cleane, as the wordes of God hath taught vs.

If any man abstayne, and forbeare from flesh, not for abstinence: but because hee detesteth and abhorreth that meate, it hath pleased the holye Counsayle, that hee shoulde aforehande taste, and eate of it, and if he will abstaine, let him abstayne: but if he despise and refuse it, so that he will not eate, ¶ taste the pottage that is sodden with the flesh, let this man because he is disobedient, and will not deliuer him selfe from suspition of heresie, be deposed from the degree, and order of the Clergie. The counsel of Pope Martin the 30. distinct. cap. si quis.

I thinke it more pure Religion, and more agreeing with the learning of the Gospell, and the Apostles, if no certayne kinde of meate were prescribed and appointed: But that all men shoulde be warned, that euery man according to the disposition, and complexion of his bodye, shoulde eate those thinges, whiche be most profitable for good health, not to his excesse: but Erasmus in his Preface, set before the. 1. epistle to the Cor.

but soberneſſe, with geuing thankes, and the deſire of a good minde.

In his boke vpon the 8. chap. the. 1. of the Cor.

I allowe and approue it that ye ſayde: the meate maketh vs not in fauour with GOD, ſeeing that GOD hath created all thinges for the vſe of man, and requireth nothing of vs but holineſſe: what forceth hee whether wee eate fleſhe of foure footed Beaſtes, or of fiſhes, or of Birdes that flee: There is none of all theſe that eyther maketh, or marreth holyneſſe: neyther putteth any thing to it, or taketh any thing from it. The choyſe of theſe, and the putting difference betweene one and another, maye make a man ſuperſtitious, and to haue vaine religion, but it can not make a man holye. Chriſt taught no difference of theſe thinges.

Therefore it were great raſhneſſe, if a wretched man ſhould go about to burthen and charge any man with ſuche ordinaunces. let euery man eate what he liſt, as his body requireth, ſo it be done ſoberly, meaſurablye, and for all thinges geue thankes vnto God.

In his boke of the choiſe of meates to chriſtopher B. of Baſile.

But now a dayes, of what thinges riſeth offences? euen of thoſe thinges whoſe vſe the Goſpell doth not forbid: naye, whoſe forbydders the learning of the Apoſtles doth

doth condempne, forbidding meates which God hath created to be eaten, and forbidding to marry.

There is more superstition herein among Christians, then euer was amongest the Iewes. In his annotations, vpō the 14. to the Rom.

¶ Cap. 45.

¶ Of Fasting.

WAsh you, make you cleane: take away the euill of your workes from before my eyes, cease to do euill. Esay. 1. 16.

Learne to do well: seeke iudgement, releeue the oppressed: iudge the fatherlesse, and defende the widdowe. 17.

Beholde, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shal not fast as ye do to day, to make your voice to be heard aboue. Esay. 58. 4

Is it such a fast, that I haue chosen, that a man should afflict his Soule for a day? 5.

Is not this the Fasting that I haue chosen, to lose the bandes of wickednesse? 6.

Is it not to deale thy bread to the hungry and that thou bring the poore that wandereth, vnto thine house? 7.

Execute true iudgement, and shewe mercye and compassion, euerye man to his brother. Zacha. 7. 9

10. Oppresse not the Widdowe, nor the fatherlesse, the straunger nor the Poore: and let none of you Imagine euill against his brother in his heart.

Mat. 15.11. That which goeth into the mouth, defileth not the man.

18. But those thinges which proceede out of the mouth, come from the heart, and they defile the man.

19. For out of your heartes come euill thoughtes, murthers, adulteries, fornications, thefts, false testimonies, slaunders.

20. These are the thinges which defile the man: but to eate with vnwashen handes, defileth not the man.

Luk. 18.11. The Pharisee stode and Prayed thus with him selfe, O God, I thanke thee that I am not as other men, extorcioners, vniust, adulterers, or euen as this Publican.

12. I fast twise in the weeke: I geue Tithe of all that euer I possesse.

13. But the Publicane standing a farre of, would not lift vp so much as his eyes to Heauen, but smote his breast, saying, O God be mercifull to me a sinner.

14. I tell you, this man departed to his house iustified rather then the other.

Exp. 21.34 Take heede to your selues, lest at any time your heartes be oppressed with surfetting

setting and dronkennesse, and Cares of this life, and lest that daye come on you at vnawares.

When ye fast, looke not sowre as the Hypocrites, for they disfigure their faces, that they might seeme vnto men howe they fast. Verely I say vnto you, they haue their reward. Mat 6.16.

When thou fastest, anoint thine head, and wash thy face. 17.

That thou seeme not vnto men to fast: but vnto God thy father which is in secrete. 18.

So that we walke honestlye, as in the daye: not in glottonye, and dronkennesse, neyther in chambering and wantonnesse, nor in strife and enuying. Rom.13.13.

But put ye on the Lorde Jesus Christ, and take no thought for the flesshe to fulfill the lustes of it. Gala.5.14.

The workes of the flesshe are manifest, 19.
whiche are adultery, fornication, vncleanesse, wantonnesse.
Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies. 20.
Enuy, murthers, dronkennesse, gluttony, 21.
and such like, wherof I tel you before, as I haue also tolde you before, that they which do such thinges, shall not inherite the kingdome of God.

Gala.5.24. They that are Christs, haue crucified the
flesh, with the affections and the lustes.

Philip.3.18 Many walke, of whom I haue tolde you
often, and nowe tell you weping, that they
are the enemies of the Crosse of Christ.

19. Whose ende is dampnation, whose God
is their bellye, and whose glory is to their
shame, which minde earthly thinges.

1.Tim.4.8 The bodyly exercise profiteth litle: but
Godlynesse is profitable vnto all thinges,
whiche hath the promise of the life present
and of that, that is to come.

1.Peter.1. Wherefore, girde vp the loynes of your
13. minde, be sober, and trust perfectlye on the
grace that is brought vnto you by the Re-
uelation of Jesus Christ.

14. As obedient Children, not fashioning
your selues, vnto the former lustes of your
ignorannce.

15. But as he which hath called you, is holye,
so be ye holy in al maner of conuersation.

16. Because it is written, Be ye holye, for I
am holy.

Colol.3.5. Mortifye therefore your members whi-
che are on the earth, fornication, vnclean-
nesse, the inordinate affection, euill con-
cupiscence, and couetousnesse, whiche is
Idolatrie.

8. Nowe put you awaye all these thinges,
wrath

wrath, anger, maliciousnesse, cursed speakin, filthy speaking out of your mouthes.

Now therefore as the elect of God, holy and beloued, put on tender mercies, kindnesse, humblenes of mind, meekenes, long suffering. 12.

Forbearing one an other, and forgeuing one an other, if any man haue a quarel to an other: euen as Christ forgaue you, euen so do ye. 13.

And aboue al things put on loue, which is the bond of perfectnes. 14.

Therfore geue euen al diligence thereunto: ioyne moreouer vertue with your faith, and with vertue, knowledge. 2. Peter 1. 5.

And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse. 6.

And with godlinesse, brotherly kindnes: and with brotherly kindnes, loue. 7.

For if these thinges be among you, and abound, they will make you, that ye neuer shall bee idle, nor vnfruitfull in the knowledge of our Lord Iesus Christ. 8.

All that is in the worlde (as the lust of the flesche, the lust of the eyes, and the pride of life) is not of the Father, but is of the worlde. 1. Iohn. 2. 16.

The Doctours.

Tertull. in his boke against Phisicos of fasting.

HEncefoꝛth wæ muste fast without compulsion, of fræ will, not by commaundement of this newe disciplyne, accoꝛdingly as euery man shall sæ time, & cause: foꝛ so it appeareth, the Apostles kæpt it, laying on none other yoke of certayne appointed fastes, to be obserued in common of all men together.

In his epist. of the Ievvish meate.

God is not honoured with the belly, noꝛ with meates, which the Loꝛde Chꝛist saith, do perish, and are purged in conueyance by naturall oꝛder: foꝛ who so by meates honoureth the Loꝛd, in a maner maketh hys belly to be his Loꝛd.

Origene in his 10. hom. and 16. cha.

If thou wilt faste after Chꝛist, and bꝛing lowe thy soule, all tymes of ꝧ whole yære are mæte foꝛ thæ: Nay, rather take all the time of thy life, to make lowly thy soule: if thou hast learned of the Loꝛd our sauiour, which is mæke, and lowly in hart.

Therfoꝛe, if thou wilt fast, fast after the commaundement of the Gospel, and kæpe in thy fasting, the Rules of the Gospell, wherein Chꝛist biddeth vs to doe after this maner in fasting: but thou, when thou fastest, annoynte thy heade, and washe thy face. ℟ Wilt thou yet that I tell thæ what maner of fast thou muste faste? Fast from all

all sinne: take no meate of malice: take no meates of pleasure: be not whot with the wine of excesse: fast from euill dædes: forbeare from euill thoughtes: touch not the stollen bread of wrong and peruerse Doctrine: lust not after the deceyuing meates of Philosophie, which may leade thee away from the trueth.

Such a fast pleaseth God: but to abstain from meates, which God hath created to be receiued of ỹ faythfull men, with thanks geuing, and to do this same with them that crucified Christ, cannot be allowed and accepted of Christ.

This is a healthfull faste, when as wee kæpe our bodyes from surfeting, and our soules from sinne and vice. Ambr. in his 33. sermon.

I considering in my mynde, doe finde, that fast was commaunded in the letters of the Gospell and Apostles, and throughout the booke, whiche is called the newe Testament: but I finde not determined and appointed by the commaundement of the Lorde, or the Apostles, what dayes wee must faste, and what dayes we must not. August. in 86. epist. to Casulanus the elder.

In the Lent season, all men for the most parte abstayne, not onely from flesh, but also frō certaine fruicts, as euery man In his 30. booke and 5.

cap. against Faustus.

either will, or is able to do more or lesse.

In his boke of the citie of God.

Porphirius taught, that abstinence from flesshe and grosse meates, doth purifie the myndes of men, whereby they are made more prompt to thinges diuine, and to familiarity with good spirites.

In his 64. sermon of time.

If we will faste well from meates: before all thinges, let vs fast from vices, and sinnes. What auayleth it to emptye our bodyes from meate, and our soules are filled with sinne? What auayleth to be pale and wanne with fasting, if thou be replenished with hatred and enuy? What auayleth, not to drinke wine, & yet to be drunke with the poyson of displeasure and wrath? What auayleth to abstaine from flesh created to be eaten: & with euill slaunderings and backbytinges do rent and teare in sunder the members of thy brethren? What auayleth, if we abstaine from those things whiche are lawfull, and do those thinges which are not lawful? God doth loue & fauour them that do ye vnlawfull thinges. Therefore, as I haue sayd, let vs fast from meates: but much more let vs faste from sinne and wickednesse.

Then are our fastinges acceptable to our God: if they that faste through nede and necessity are refreshed of vs.

It

It is good, my brethren, to fast: but better to geue almes, if any can do both, it is two good things, if thou canst not, it is better to geue almes. Almes is sufficient without fasting: but fasting is not sufficient without almes. In his 62. sermon of time.

The fastes of Christians are to be obserued more spiritually, then carnally, therefore let vs chiefely fast from sinnes: lest our fastes be reiected of the Lorde, as the Iewes were. In his 172. sermon of time

Wherefore doest thou punishe thy body with hunger and famine? which thou doest flatter or deceyue with filthy sinnes.

The sicke man doth faste, that he may haue health: the Epicure, that he may haue a more desire to eate: the couetous man, that he may spare and saue his meate and drinke: the hypocrite, that he may be seene of men, to haue a praise. In his 41. serm. to the brethren in the wilderneſſe.

Then he that taketh meate, and can not fast, let him geue more large almes: and be more feruent and earnest in prayer. &c. He that doth those things, shal fast the true fast that the Lord requireth of vs. Chisost. in his 10. hom. vpon the 1. ca. of Gene.

I call the right life, not the labour of fasting, nor the bedde of here and ashes: but if thou order thy money no otherwise then thou oughtest to do, and burne in charitie, In his 47. hom. vppon Matheww.

and

and such other, he saith not, that his faste is to bee followed, although he might sette forth the 40. dayes: but he saith: Learne of mée, for I am meeke and lowelye in heart. Nay, Paul sayeth the contrarye, Eate what so euer is sette before you: but he commaunded straitely, as concerning money, saying, Possesse neyther Golde, nor Siluer, nor Brasse in your gyrdles. I haue not sayde these thinges, because I like not fasting, which I vse greatly to extoll and commende: but because I am sorye that wee reckon that fasting is ynough to saue vs, despising other thinges, the which fast hath the last place in the company of vertues.

In his. 1. hom. of the Ievvish fast.

Tell not mée they fast: but shewe mée that they fast according to the will of God: which if they do not, then is their fast more wicked, then any dronkennes.

In his .3. hō. vpon Math.

The honour of fasting, is not the abstinence of meates: but the fléeing frō sinnes.

What profit is it, if wee abstayne from dyrdes flesh, and fishe: when as wee eate and deuour our brothers flesh?

Not thy mouth onely shoulde faste: but thine eyes, thine eares, thy féete, & handes, and all the members of our bodye, thy handes from stealing. &c.

Let

Let vs bridle the wantonnesse of our flesshe, and wee shall kepe the true fast, I say, fast and abstayne from vices, therefore is the abstinence of meates vsed, that it may bridle and tame the force & strength of the flesh. In his 8. hō. vpō Genes.

What auayleth it to eate no Oyle, and with payne and muche adoo curiously to seeke for meates, Figges, Pepper, Nuttes, Dates, fine white bread, Honey, and Pistacia? Besides this, I heare saye, there bee some, whiche contrarye to the common order and nature of men, will neyther drinke water, nor eate breade: but seeke for delicate suppinges, and herbes shredde together, and the iuyce of Beetes, and receyue the same, not out of a Cuppe: but out of a shell. Fye for shame, doo wee not blushe at such folishnesse? are wee not weary of such folishnesse? And yet besides all this, liuing in suche curious delicacie, are wee nor weary of such superstition? we seeke to be praysed for our fasting. Hierom. to Nepotianus.

No man is aduaunced for his fasting: neyther is abstinence praysed, nor sober refreshing condemned. Ech man eyther standeth, or falleth to his Lorde. No man iudge other, lest of the Lorde he him selfe be iudged. Hierom. to Marcella.

Here-

Hillary vp6 the 64. psal.

Heretiques liue by dry bread: but what profit is there in this idle purpose? It is altogether vaine and foolish, and in respect of the causes of theire superstition, it is also miserable.

Euseb. in his 5. boke & 6. cha.

Some thinke they, ought to faste onely one daye: others two dayes: others moe. Some others fourtye whole houres, both night and day together.

Aben. Ezra.

Whersoeuer in the holy Scriptures is found affliction of the soule, there is vnderstanded fasting.

Bern. in his 2. sermon in Lent.

Shauing and clipping doth remaine, the rule of fasting is kept: he doth sing at hours appoynted, but his herte is farre from me, saith the Lord.

Bern. in his 3. sermon in Lent.

Wee ought a great deale rather to faste from sinnes and vices, then from meates. Let thine eyes fast: let thine eares fast: let thy tongue fast: let thy handes fast: and let also thy soule fast.

Let thine eye fast from all vayne and wanton lookes: let thy eares fast from filthy and naughtye tales and rumours: let thy tongue fast from backebyting, slaundering, and murmuring, and from vnprofitable, vayne, and filthy wordes: let thy handes faste from vaine signes, and from workes whatsoeuer are not commaũded:

but

but muche rather let thy Soule fast from vices, and from his owne desire: truelye without this fast, the others shalbe reprooued of the Lorde. Surely we must vnderstande, our Lent is not for Fortye daies onely, but continuallye all the dayes of this miserable life.

But the great and generall Fast, is to abstaine from vnrighteousnesse, and from the vnlawfull pleasures of the worlde, the which is a perfect Fast in this worlde: wee kæpe as it were a Lent of abstinence, whē wee liue well, and when we forbeare from wickednesse, and vnlawfull pleasures. Distinct. 5. Chap. Ieiunium. fo 457.

¶ Chap. 46.

¶ Of traditions, ceremonies, good intentes and inuentions of men, besides Gods word.

TAke hæde therefore that ye do as the Lorde your God hath cōmaunded you, turne not aside to the right hande, nor to the left. Deut. 5. 32

But walke in all the wayes which the Lord your God hath cōmaunded you, that ye may liue, & that it may go wel with you. 33.

Yee shall not do after all these thinges that we do heare this daye: that is, euerye man whatsoeuer seemeth him good in his owne eyes. Cap. 12. 8.

Na-

Leuit. 10. Nadab, and Abihu, the sonnes of Aaron, toke eyther of them his Censor, and put fire therin, and put incense therevpon, and offered Straunge fire before the Lorde, which he had not commaunded them.

2. Therfore a fire went out from the Lord, and deuoured them: so they dyed before the Lorde.

1. Samu. 15 22. And Samuel sayde: Hath the Lorde as great pleasure in burnt offeringes and sacrifices, as when the voyce of the Lorde is obeyed? Beholde, to obeye, is better then sacrifice, and to hearken, is better then the fat of Rammes.

23. For rebellion is as the sinne of witchcraft, and transgression is wickednesse and Idolatry: because thou hast cast away the word of the Lorde, therefore hath he cast away thee from thy kingdome.

Esay. 1. 12. When ye come to appeare before me, who required this of your handes, to treade in my Courtes?

14. My soule hateth your new Moones, and your appointed feastes, they are a burthen vnto me, I am wearye to beare them.

Esa. 66. 3. He that killeth a bullocke, is as if he slew a man: he sacrificeth a sheepe, as if he cut of a dogges necke: he that offereth an oblation, as if he offered Swines blood: he that remem-

membzeth incense, as if he blessed an Idol: yea, they haue chosen their own waies, and their soule deliteth in their abominations.

Therefoze with ioye ye shall drawe wa- Chap. 12.3.
ters out of the welles of saluation.

The Prophetes prophecie lies, and the Iere.5.31.
Priestes receiue gifes in their handes, and my people delite therein.

My people hath committed two euils: Chap.2.13
they haue forsaken me the fountaine of liuing waters, to dig them pittes, euen broken pittes, that can not holde water.

Heare not the wordes of the Prophetes Cha.23.16.
that prophecie vnto you, and teach you vanitie, they speake the vision of their owne hearte, and not of the mouth of the Lorde.

What is Chaffe to the Wheate, sayeth 18.
the Lord?

The word that thou hast spoken vnto vs Ca.44.16.
in the name of the Lord, we will not heare it of thee.

But will do whatsoeuer thing goeth out 17.
of our owne mouth, as to burne incense to the Queene of heauen &c.

The Lorde coulde no longer forbeare, 22.
because of the wickednesse of your inuentions, and because of the abhominations which ye haue committed: therfore is your land desolate. &c.

For

Hosea. 9.15 For the wickednes of their inuentions, I will cast them out of my house: I will loue them no more, al their Princes are rebels.

1. Esd. 8. 72. Let al thinges be done to the highest God, according to the law of God, with diligence.

Psal. 31.6. I haue hated them that geue them selues to deceyptfull vanities: for I trust in the Lorde.

Psal. 119. 113. I hate vaine inuentions: but thy lawe do I loue.

Prou. 16. 25. There is a way that semeth right vnto man: But the issue therof are the wayes of death.

Matth. 15.3. Why do ye also transgresse the commaundement of God, by your tradition?

9. In vaine they worship me, teaching for doctrines, mens precepts.

13. Euery plant which my heauenly Father hath not planted, shalbe rooted vp.

Luc. 23. 4. They binde heauy burthens, and greeuous to bee borne, and lay them on mens shoulders: but they them selues will not moue them with one of their fingers.

Mark. 7.8. Ye laye the commaundementes of God apart, and obserue the tradition of men, as the washing of pottes, &c.

9. Ye reiect the commaundement of God, that ye may obserue your owne tradition.

Acts. 15. 10. Why tempt ye God, to laye a Yoke on the

the Disciples neckes, whiche neyther our Fathers, nor we were able to beare?

Beware lest there be anye man that spoile you through Philosophie, and vaine deceipte, through the traditions of men, according to the rudimentes of the worlde, and not after Christ. Colos. 2.8.

If ye be dead with Christ from the ordinaunces of the worlde, why as though ye lived in the worlde, are ye burthened with traditions? 20.

As touch not, taste not, handle not. 21.

Which all perishe with the using, and after the commaundementes and doctrines of men. 22.

Wherfore rebuke them sharpely, that they may be sounde in the faith. Titus. 1.13

And not taking hæde to Jewish fables, and commaundements of men, that turne from the trueth. 14.

If any speake, let him talke as the wordes of God. If any man minister, let him do it as of the ability which God ministreth, that God in all thinges maye be glorified. 1. Peter. 4. 11.

If there come any vnto you, and bring not this doctrine, receive him not to house, neyther bid him God spæde. 2. John. 10.

For he that biddeth him God spæde, is 11.

partaker of his euill deades.

The Doctours.

Tertullia of prescription against Heretiques.

By a like kinde of madnesse they confesse, that the Apostles in deede were ignorannt of nothing: nor taught any contrary doctrine among them selues: but they saye, the Apostles reuealed not all thinges to all men: but shewed certayne thinges openly, and to al: and other certaine thinges secretly, and vnto a fewe.

In his. 4. boke against Martion.

Howe doest thou breake marriage, neyther copling the man and the woman together, nor being coupled, otherwise admitting them to the Sacramentes of baptisme, and thankesgeuing (note howe hee striketh awaye fiue of the Popishe Sacraments that of their owne heades they haue deuised.)

Origine in his. 3. Hom. vpõ Ierem.

We must examine what is meant by this that followeth: leaue her no maner of remnaunt. The meaning is this, abolish not certayne of the Superstitions of the Chaldees, reserving certayne: therefore he commaundeth that nothing be left in her, be it neuer so litle.

In his. 25. Hom. vppon Matheww.

We rebuketh suche teachers, whiche not onelye do not as they saye: but also cruellye and vnmercifullye, without any consideration of the strength of their Disciples

sciples and hearers, enioyneth vnto them greater thynges then they maye beare: As they that forbid to marrye, and compelleth and driueth them from it that is so conuenient, vnto vnmeasurable vncleanneſſe.

They also that teache to abstaine from meates, and suche other thinges, to the which they ought not to compell faithfull men, binde by the worde of their exposition, heauye burdens, without the will of Christ, which saith, My yoke is easie, and my burden is light.

The Sonnes of Aaron that put Fire vppon the Aulter, whiche GOD commaunded them not, by and by were slayne in the sighte of the Lorde, whiche toke vengeaunce vppon them. The whiche Sonnes, they resemble and folowe, whiche despised the tradition of GOD, and destroyeth other straunge doctrines: And bringeth in the authoritye of mans ordinaunces, the whiche men the Lord blameth, and rebuketh in his Gospell, saying, Ye cast awaye the commaundement of GOD, that ye maye establishe your traditions. cipriã in the treatise of simplicity of prelates.

That Christ ought only to be heard: euen the Father bringeth witnes from heauen, In his. 2. boke and. 3. epistle to Cecilius.

saying: This is my dearely beloued sonne, in whome I am well pleased, heare him. Wherefore, if Christ ought onelye to bee hearde, wee ought not to take heede what any man hath thought good to bee done before vs: but what Christ, which was before al men hath don before. Therfore we must not followe the custome of a man: but the trueth of God, because God speaketh by Esay the Prophete, and sayth, They worshippe me in vaine, teaching commaundementes and doctrines of men.

Vnto Pompeius against the epist. of Stephen.

From whence haue we this tradition? whether commeth it from the auctoritye of our Lorde, or of the Gospell, or els from the commaundementes, and Epistles of the Apostles? Therefore, if it bee eyther commaunded in the Gospell, or conteined in the Epistles or Actes of the Apostles, let vs keepe the same tradition.

In his. 1. boke and. 8. Epistle.

It is adulterous, it is wicked, it is abominable, whatsoeuer is ordered by the rashnesse of man, that Gods order shoulde be broken.

To Pompeius.

If wee retourne to the head, and beginning of our Lordes traditions, al errour of man must needes geue place.

Basil in his

This thing is plainely against the tradition of healthfull Baptisme, our Baptisme

tiſme, according to the Lords tradition, is in the name of the father, of the ſonne, and of the holy ghoſt: by the very tradition of batiſme, wee haue the confeſſion of faith. boke of the holy ghoſt.

Who ſo forbiddeth the thing that GOD commaundeth: and cõmaundeth the thing that God forbiddeth, is to be holden accurſed of all them that loue the Lord. In his Morals summa chap. 14.

Therfore, thoſe that are bought of God, ought not to be bondmen of men. They are the bondmen of men, that make themſelues ſubiect vnto mens ſuperſtition. Ambr vpon the 1. cor. 7. cha.

Wee by good righte doe condemne all newe thinges that Chriſt hath not taught, for Chriſt is the way vnto the faithful mẽ, for if Chriſte hathe not taught it, that wee teach, euen that wee do iudge deteſtable, and to be deſied. In his 3. boke of virgins.

The Scribes (ſaith he) and the Phariſées ſitte in the chaire of Moyſes: do as they bid you: but do not, as they do. In ſitting in the chaire of *Moyſes*, they teach the lawe of God, therfore God teacheth by them: but if they teach their owne traditions, heare them not, do not after them, for ſurely ſuch ſeeke for their own aduantage, and not the glory of Jeſu. Augu. in his 46. treatiſe vppon Iohn.

When the Lorde Jeſus had done many thinges, all thinges were not written, as In his 49 treatiſe vpõ Iohn

the same Euangelist testifieth, that the Lorde Jesus did and sayd manye thinges which was thought sufficient for the saluation of them that beleeue.

In his 59. epist. vnto Paulinus.

Therfore let no man iudge you (saith he) in meate, as therefore he had sayd, all those thinges, for these men were seduced & beguiled, & led away frō the trueth, whereby they were free, by such obseruances & traditions, of the whiche trueth, it is saide in the Gospel, the trueth shall make you free.

It is a shamefull, and to much a great deale vnseeming, & contrary to the nobleneſſe of your libertye, ý ye (seeing ye be the body of Christe) shoulde be deceyued with shadowes, and thinke that ye be sinners, when ye care not to breake these.

In his 86. Epistle.

Upon what daies we ought not to fast, & vpon what dayes we ought to fast, I finde it not appointed or limited by any cōmaūdemēt, either of our Lord, or of ý apostles.

In his 97. treatle vpō Iohn.

All the moſt pernish heretiques, ý fayne would be called Christians, go about to colour the bold vanities of their inuentions, which the very sense and reason of man doth moste abhorre, with the pretence of this saying in ý Gospel, wheras our Lord sayd thus, I haue many thinges to say vnto you: but as nowe ye are not able to

beare

beare them.

For as much as Christ him self hath not reuealed these thinges, whiche of vs will say, they be these, or these? Or if he so say, how can he proue it? for who is there, either so vayne, or so rashe, who notwithstanding he speake the trueth to whom he listeth, and what he listeth, will affirme without any testimony of the scriptures, that these be the things that the Lord then would not open? In his 96. treatise vpō Iohn.

This thing greeueth me, that so many thinges wholsomely commaunded in the holy Scriptures, are not regarded: and all things are full of so many presumptions, that he is more sharpely punished, whiche with his bare foote doth touch the earth in the Octaues, then he that burieth his mind with drunkennesse, or he dronke. In his 119. epistle.

Albeit these be not against the faithe, yet with seruiles burdens they so oppresse our very religion, which God of his mercy woulde haue to bee free, under very fewe, and most manifest Sacramentes of diuine seruice, that the state of the Iewes is muche more tollerable: for the Iewes, notwithstanding they knew not the tyme of liberty, yet were they subiect to ỹ packs and burdens of the lawe of God, and not

vnto the deuices and presumption of men.

All such things in my iudgement ought to be cut of, as sone as iuste occasion, or power is geuen, without any maner of doubting.

In his boke of only Baptisme agaynst Petilian chap. 9.

The moste true and inuiolable rule of trueth doth shewe, that in all men, that thing is to be improued and amended, which is false and vitious: that is to be acknowledged and receiued, whiche is true and right.

Of Christes sermon vpō the mounte. Cap 19.

Hypocrisie, or vaunting of holynesse, is the more daungerous, for that it deceyueth vs vnder the name of Gods seruice.

In his 3. boke of christiā doctrine and 9. chap.

Our Lorde hathe not burdened vs with signes, but Christe and his Apostles haue deliuered vnto vs a fewe Sacraments in stede of many, and the same in doing most easy: in signification most excellent: in obseruation most reuerende: as is the Sacrament of Baptisme, and the celebration of the Body and blod of our Lord.

Chrisost. in his 39. hom vpō the Actes.

Such sleightes of hunting hath the Deuill, vnder the colour of holynes he hydeth his snares.

In his 51. hom vppon Math.

Let vs learne to honour Christe according to his owne will, for he that is honoured, is best pleased with that honour which he will, and not with that we will deuise.

Tel not mée they fast, but shew me that they faste according to the will of GOD: whiche if they do not, then is theire faste more wicked then any dronkennesse. In his 1. hom. of the Ievvish fast.

The Pharisées sayde not vnto Christe, Wherefore doe thy Disciples breake the lawe of *Moyses*: but, wherefore do they breake the traditions of the elders? wherby it appeareth, that they had altered many thinges, whereas God had commaunded, that they shoulde neyther adde, nor diminish, but fearing lest they shoulde loose their aucthoritie, as if they had beene lawe makers, to the ende they might séeme the greater, they altered muche: whiche thing grew to such a wickednesse, that they kept their owne commaundements, more then the commaundements of God. In his 52. hom. vppon Math.

To bowe to the left hand, is to abstayne from meates, whiche God hath created to be receyued, and to condemne marriage, it is to runne into this, whiche is written in an other place, Bée not muche righteous. To turne to the lefte hande, is when any man geueth him selfe to excesse and lecherie, and maketh many stumble in the lawe. Hier. vppon the 2. cha. of Malachie.

Holde the traditions whiche yée haue learned, eyther by our epistle, or by our In his boke vpon the 2.

worde

Thes. 2. worde: whereas Saint Paul will haue his owne thinges to be kept, he will haue no straunge things therto added.

Vnto Mercella that he vvould goe to Bethleem. They bragge not of their sole and single life, all contention is, who may be most humble, whosoeuer is last, he is counted firste. There is neyther difference, nor woondring in apparell, howsoeuer it pleaseth a man to go, he is neyther slaundered for it, nor commended.

Ciril in his boke and 1. ca. vpō Ioh. The Pharisées would that men should receyue and magnifie their Doctrine, and the traditions of their Fathers: therefore howe many soeuer faythfull came vnto Christe, they thought so many were lost from them.

Hillar. vpō Math. cap. 12. Hée saith, that euery planting that is not of the Father, shalbe pulled vp by the roote: that is, the tradition of man shalbe taken away, by whose fauour and meanes they haue broken the precepts of the lawe.

Irenæus in his 3. booke and 1. chap. Then the Apostles preach the Gospell, and afterward by Gods wyll, they deliuered the same to vs in writing, to be a foundation and a piller vnto our faith.

Eusebius in his 5. booke & 2[illegible]. chap. Polycarpus, when he had receyued these things of them that had séene the life of the word, vttered and shewed the same, being al agréeable vnto the Scriptures.

The

The Gospell hath layd vpon vs no yoke of bondage: but men them selues in the countryes where they dwelt, for release of labour, and the remembrance of the passion of Christ, of a certayne custome kept they Easter, and other holy daies, eche man as he woulde. For neyther our Sauiour, nor the Apostles by any law commaunded these things. Socrates in his 5. booke and 22. cha.

It seemeth vnto me, that many things haue bene receyued by custome, nowe in one country, and now in an other.

Verely, to speake vniuersally, in al maner of obseruations, or formes of common prayer, there can not two Churches be found, that agree throughly betweene them selues.

They take fornication or whoredome to be a thing indifferent: but they fight for the keping of their holy dayes, as for their soules.

Paul, what things being present, he had plainly taught by mouth, the same thinges afterward being absent, he shortly called to their remembrance, by writing an Epistle. Nicephorus in his 2. booke and 34 cha.

Saint Athevve departing, recompenced his absence by present writing. In the. 45 chapter.

Therfore the Apostle hath prouided very well Theophilact.

vpon the 1. cor. 7. chap.

well in both causes (to witte) first, lest vnder the pretence of Gods seruice, seruants shoulde departe from theire maisters, in whose power their bodyes are. Secondly, lest they shoulde fall from God, when as they will serue their bodyly maister, further then becōmeth, or they ought to do.

Pope Leo, in his 89. epist. and 12 chap.

What nedeth it to beleeue that thing, that neither the lawe hathe taught, nor the Prophetes haue spoken, nor the Gospell hath preached, nor the Apostle hathe deliuered?

In his 97. epist. & 3. ca.

Howe are these newe deuises brought in, that our fathers neuer knewe?

Steph pope in the 63. distinct Quia sancta.

If sundry of our predecessours or elders haue done certaine thinges, which at that time might well be done without hurte, and afterwarde are tourned into errour and superstition, without any staggering, and with great authoritye, let them be destroyed and abolished by the successours.

Paschati' of the supper of the lord. Bessarion of the Sacram. of the Eucharist. Alp. de Cas. b. 1. & 7.

These be the Sacramentes of Christ in the catholique Church: Baptisme, and the Body and blod of our Lord.

We reade, that these onelye two Sacraments were deliuered to vs plainly in the Scriptures.

In deede Paul hath commaunded vs to submit our vnderstanding: but vnto the obedi-

obedience of Christ, not vnto the obedience of men.

cha. against heresies.

In proper speache, those we cal Sacramentes wiche are promised with Signes annexed, the rest that haue no signes, are bare promises, wherefore speaking hereof precisely and straitly, there are two sacraments in the Church of God: baptisme, and the bread, for as much as in these onely we finde both the signe ordeyned of God, and also the promise of remission of sinnes.

Luther, in his booke of the Babilonicall captiuitie.

Surely Sainte Peter in the Actes of the Apostles, doth openly call the law of *Moyses* (wiche is laide for a time, vpon the rebellious people of the Iewes) an harde and a heauy burden, which neither we, nor our Fathers were able to beare: neyther can any man doubt it, that it is truth which the truth hath pronounced. The yoke of Christ is in deede harde pleasaunt, and his burden is light, so that no mens traditions, be layd vpon mens shoulders, beside or more then the thing, which he hath already appointed: And he hath commaunded nothing else, but that one should loue another, and there is nothing so bitter: but that charitie will season, and make sweete.

Erasmus in his annotations vpon the. 11. of Matheu.

Euen as the ordinaunce of men, doo make heauye the Lawe, being by it selfe gree-

grieuous inough for the Iewes, which ordinaunces so at the first crept in, as though they were small and ought not to be cared for, or regarded: or else, they being cõmended with the shewe of Godlinesse, be gladlye receiued of them that are more simple, then foresighted.

Those that are once receyued by peecemeale, do growe and increase, vnto a huge quantity, and do oppresse downe, and ouerthrowe men, whether they will or no, eyther by the helpe of Custome (whose violence is a certayne tyranny) or else, by the authority of Princes, which holde stiffly, it that is rashlye receyued, abusing it for their profite and gaine.

There are some that knit together either a colde sylogisme of a peece of Scripture, which they do not vnderstand, or else make an article of Faith, of a mans ordinances, and of such men are wee iudged to be Christians, or no Christians, which appertaine nothing at all to Christian religion.

In the same booke vpon the. 23. of Matheyv.

Some wrest this place so farre, as men ought to obey al maner of thinges: whatsoeuer the Bishops, Presidentes, or rulers cõmaund, although they be vngodly, & that for their authorities sake: when as Christ did speake onelye of them which did teache right-

rightly the lawe of Moyses, and not of such as did snare men with their ordinances, & constitutions. Now peraduenture after the same maner a Bishoppe might bee heard, which preacheth truly the Gospel, although he liue but a litle according to the same.

But who can abide that they shoulde occupy an open tyrannye against Christes doctrine, and make lawes for their owne aduantage, measuring al things according to their gaine, and glorious maiesties. They that snare the people with Rites and ordinances, deuised for their owne profite, and to fulfill their tirannye, doe not sit in the Chaire of the Gospell: but in the Chaire of Simon *Magus*, and Caiaphas.

¶ Cap. 47.

¶ Sacrifices of the newe Testament.

Offer the Sacrifices of righteousnesse, and trust in the Lorde. Psal. 4. 5.

The Sacrifices of God are a contrite spirite, and a broken heart, O Lorde, thou shalt not despise. Psa. 51. 17.

Then thou shalt accepte the Sacrifices of righteousnesse, euen the burnt offering and oblation: then shall they offer Calues vpon thine aulter. 19.

He

Psa 50.23. He that offereth prayse, shall glorifie me: and to him that dispoſeth his waye a right, will I shewe the ſaluation of God.

Psa. 141.2 Let my prayer be directed in thy ſight as incenſe, and the lifting vp of my handes as an euening ſacrifice.

Hoſea.6.6. I deſired mercye, and not Sacrifice, and the knowledge of God more then burnte offeringes.

Micha 6.8 He hath ſhewed thee, O man, what is good, and what the Lorde requireth of thee: ſurely to do iuſtlye, and to loue mercye, and to humble thy ſelfe to walke with God.

Mala.1.11. From the riſing of the Sunne vnto the going downe of the ſame, my name is great among the Gentiles, and in euerye place incenſe ſhall bee offered vnto my name, and a pure offering: for my name is great among the Heathen, ſayth the Lorde of Hoaſtes.

Mat.12.7. I will haue mercy, and not ſacrifices.

Rom.12.1. I beſeeche you Brethren, by the mercies of God, that ye geue vp your bodies a liuing ſacrifice, holy, acceptable vnto God, which is your reaſonable ſeruing of God.

Phil.4.18. It was euen filled, after that I had receyued of thee Epaphroditus that whiche came from you, an odour that ſmelleth ſweete, a Sacrifice acceptable and plea-

ſaunt

saunt to God.

Let vs therefore by him offer the Sacrifice of prayse alwayes to God, that is, the fruicte of the Lippes, whiche confesse his name. Hebr.13.15.

To do good, and to distribute, forget not: for with such Sacrifices God is pleased. 16.

Ye as liuely stones, be made a spirituall house, and holy Priesthood, to offer vp spirituall Sacrifices acceptable to God by Jesus Christ. 1.Pet.2.5.

He made vs Kinges, and Priestes vnto God euen his Father, to him be glorye and dominion for euermore. Amen. Apoc.1.6.

¶ The Doctours.

EVen so hath God willed vs daylye to offer vp our sacrifice at the alter without ceassing. Ireneus in his. 4.booke &. 34. chap.

The Churche offereth vp vnto God, a naturall thing of Gods creation: neither is our Aulter here in earth: but in heauen, thither our Prayers, and Sacrifices be directed.

The sacrifice doth not sanctifie the man: but the conscience of the offerer, being pure, sanctifieth the sacrifice.

And we that be laye men, are we not Priests: truely Christ hath made euen vs a kingdome, and Priests vnto his Father. Tertulian in his exhortation vnto chastitie.

malachias sacrifice

In his boke against the Ievves.

The pure sacrifice that Malachie speaketh of, that shoulde be offered vp in euerye place, is the preaching of the Gospell vntill the ende of the worlde.

a In his 4. boke against Martion.

a The sacrifice that *Malachie* meant, is a deuout Prayer proceding from a pure conscience.

b In his boke vnto Scapulas.

b We make sacrifice vnto our God, for the safetie of our emperour with a pure praier.

c Origene in his booke vpō the Rō.

c It is a worke of Sacrifice to preach the Gospell.

d In his. 9. Hom vppon Leuiticus.

d All that are bathed with the holy Oyntment, are made priests, euen as Peter saith vnto the whole Church, You are the chosen stocke, and the kingly Priesthode.

e Epiphanius in his 2. boke of Melchisedech.

e Christ is our Sacrifice, our Priest, our Aulter, God, Pan, king, Bishop, Sheepe, Lambe made for our sakes, all in all.

f Iustinus Martir in dialog. cum Triphone.

f Esaias promiseth not the receiuing of bloody sacrifices: but the true, and spirituall oblations of praises, and thankesgeuing.

g Ambr. in his 2. booke of Virgins.

g I may boldly say, your heartes be Aulters, vppon which heartes Christ is dayly offered for the redemption of the body.

h In his. 5. booke vpon the 6. chap. of Lu.

h All the childrē of the Church, be Priests.

i August. in his boke of faith, to Pe-

i In those fleshly sacrifices, there was a figure of the flesh of Christ, which he would afterwarde offer for vs, and of the blood, whiche he woulde afterwarde shed for the remission

remission of sinnes: but in this Sacrifice, there is a thankesgeuing, and a remembraunce of the flesshe, which he hath already offered for vs: and of the blood, which he being God, hath already shed for vs. In those sacrifices it was represented vnto vs vnder a figure, what thing should be geuen vnto vs: but in this sacrifice is plainly set forth, what thinges is already geuen for vs: In those sacrifices it is plainlye preached vnto vs, that the same sonne of God hath already bene slaine for the wicked.

ter the Deacon: Chapter. 76

The flesh and blood of this sacrifice, before the comming of Christ, was promised by sacrifices of resemblance. The same in his passion, was geuen in trueth, and in deede: but after his Ascention it is solempnized by a Sacrament of remembraunce.

In his 20. booke 21. cap. against Fortunatus.

The thing that of all men is called a Sacrifice, is a token, or a signe of the true Sacrifice.

In his 10. boke and 5. chap. of the citye of God.

Therefore our aulter is in heauen, for thither our praiers and oblations are directed.

In his 20. boke 10 cap of the citye of God.

All be Priestes, because they are the members of one Priest.

When we beleeue in Christ, euen of the very remnauntes of our cogitation, Christ is sacrificed vnto vs euery day.

Vpō the 75. Psalm.

Then is Christ slaine to euerye man, when

In his Quest. vpon the

Gospell, the 1. booke. In the beginning of his expositi. on the Rō. In his. 125. sermen of Tyme.

when he beleueth that Christ was slaine.

The sacrifice of our Lords passion, euery man then offereth for him selfe, when he is confirmed in the faith of his passion.

The sacrifice of the newe Testament is, when wee offer vp the Aulters of our pure heartes, and cleane in the sight of the diuine Maiestie.

Chrisost. in his. 19. hom. vpon the Rom.

My whole Priesthood is, to teache, and to preache the Gospell, that is my oblation: that is my sacrifice.

In his. 3. boke against the Ievves.

It is called a newe sacrifice, because it proceedeth from a newe minde, and is offered not by fire, and smoke: but by grace, and by the spirite of God.

In his. 18. hom. vppon 2. Cor.

In the holye misteries, the Priest differeth nothing from the people.

In his. 3. Hom. vppon 2. cor.

Euen thou in thy Baptisme art made both a King, and a Priest, and a Prophete.

ciprian de vnctione chrismatis.

All that of Christ be called Christians, offer vp vnto God the dayly sacrifice, being ordeyned of God, Priestes of holynesse.

Hiero. vpon the. 1 of Malachie.

The Prophete Malachie meaneth hereby, that the prayers of holy people shoulde be offered vnto God, not onely in Iewrye, that was but one Prouince of the worlde: but also in all places.

In his boke vpō the 147.

When wee heare the worde of the Lorde, the flesshe of Christe and his blood

is

is poured out into our eares. Psalme.

A pure Sacrifice is offered vnto mée in euery place, not in the oblations of the old Testament: but in the holynesse of purity of the Gospell. In his 2. boke and 8: chap. vppon zachary.

Euery holy man hathe in him selfe the aulter of God, which is faith. Vpō the 26. psal.

All wée are the princely and kingly kinred, that being baptized in Christ, are called Christians, by the name of Christ. Vpō Malac. 1. chapter.

Wée sacrifice, and offer vp vnto God, the remembraunce of that great Sacrifice, vsing the holye mysteries, accordingly as Christ hath delinered them, and geuing God thankes for our saluation. Eusebius in his 1. boke and 10. chap. de Monstra.

Wée burne the incense of prayer, and wée offer vp the Sacrifice, that is called pure, not by shedding of blood, but by pure and godly doings. In the 6. chap. of the same boke.

They shall offer vnto him reasonable and vnbloody oblations, the Sacrifices of prayse. In his ii. boke de demonstra.

Wée hauing left the grosse ministery of the Iewes, haue a commaundement, to make a fine, thinne, and spirituall sacrifice. And therfore wée offer vnto God al maner vertues, faith, hope, charity, as most sweete sauours. cirill in his 10. booke against Iulianus,

We make our sacrifices, not by smokes, chrisostom, against the

Ieuves in his 3. orat.

smell, and blod: but by the grace of the holy spirite, and he that adoreth him, muste adore in spirite and trueth.

In the boke of consecration the ii. distinct. cha. Hoc est.

The Sacrifice that is wrought by the handes of the Priest, is called the Passion, the death, the crucifyng of Christ: not in deede, but by a mystery signifiyng.

In the can. of the masse booke.

Remember, O Lord, thy seruaunts, and al them that stand about, for whom we offer vnto thee, or els, whiche do offer vnto thee, this Sacrifice of prayses.

¶ Cap 48.

¶ Princes ought to deale in matters of religion.

Deu. 13. 14

THou shalte seeke and make search, & enquire diligently: and if it be true, and the thing certayne, that suche abomination is wrought among you.

15. Thou shalt slea the inhabitants of that citie with the edge of the swoorde: destroye it vtterly, and al that is therin, &c.

Cha. 17. 18

And when he shall sitte vpon the throne of his kingdome, then shall he write hym this law, repeated in a boke by the priests of the Leuites.

19. And it shall be with him, & he shall reade therein al the dayes of his life, that he may learne

learne to feare the Lord his God, and to kepe al the wordes of this lawe, and these ordinaunces, for to dw them.

Also Iosua spake vnto the Priestes saying. Take vp the Arke of the couenaunt, and go ouer before the people, and so they toke vp the Arke of the couenaunt, & went before the people. Iosua 3.6.

Then Iosua the sonne of Nun called the Priestes, and sayde vnto them, Take vp the Arke of the Couenaunte, and let seuen Priestes beare seuen Trumpettes of Rammes hornes before the Arke of the Lorde. Iosu.6.6.

The King also and his men wente to Hierusalem vnto the Iebusites, the inhabitauntes of the lande: who spake vnto Dauid, saying: Except thou take awaye the * blinde and the lame, thou shalte not come in hither. 2.Sam.5.6

And there they left their Images, & Dauid and his men burnt them

* By blinde & lame is meant the Idols, so the godly called the.

And Dauid counselled with the Captaynes of thousandes, and of hundredes, and with all the gouernours.

* And Dauid sayde to all the Congregation of Israel, If it seme good to you, and that it procedeth of the Lorde our God, we will send to and fro vnto our brethren, 1.Chro.13. 1

that are left in all the lande of Israel, (for with them are the Priestes and the Leuites in their cities, & in their Suburbes) that they may assemble them selues vnto vs.

3. And we will bring agayne the Arke of our God to vs: for we sought not vnto it in the dayes of *Saul*.

Chap. 15.1. And Dauid made him a house in the citie of Dauid, and prepared a place for the Arke of God, and pitched for it a Tent.

11. And Dauid called *Zadock* and Abyathar the Priestes, and of the Leuites &c.

12. And he sayde vnto them: Ye are the chiefe fathers of the Leuites, sanctifie your selues, and your brethren, and bring vp the Arke of the Lorde God of Israel vnto the place that I haue prepared for it.

16. And Dauid spake vnto the chiefe of the Leuites, that they shoulde appoynte certayne of their brethren to sing with instrumentes of musicke, with Vyals, and Harpes, and Cymbales, that they might make a sound, and lift vp their voices with ioye.

Chap. 16.4. And he appoynted certayne of the Leuites to minister before the Arke of the Lord, and to rehearse, and to thanke and prayse the Lord God of Israel.

And

And he set courses of the priestes to their offices, according to the order of Dauid his Father, and the Leuites in their watches, for to praise & minister before the priestes euery day, and the Porters by their courses at euery gate. 2. Chron 8. 14.

And they declined not from the commaundement of the King, concerning the Priestes and the Leuites touching all thinges. 15.

And Iehosaphat lift vp his hart vnto the wayes of the Lord, & he take away moreouer the high places, and the groues out of Iudah. Chap. 17. 6

And in the thirde yére of his raigne he sent his Princes Benhal, and Obadiah, and Zachariah, and Nathaneel, and Mychaah, that they shou'de teache in the Cityes of Iudah. 7.

And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel. &c. And with them Elishama, and Iehoram, Priestes. 8.

And they taught in Iudah, and had the bwks of the lawe of the Lorde with them, and went about through all the Cityes of Iudah, and taught the people. 9.

Moreouer, in Ierusalem did Iehosaphat set Leuites, and of the Priestes, and of the Chap. 19. 8.

chiefe

chiefe of the familyes of Israel, for the iudgement and cause of the Lord.

Chap. 20.3. And Iehoshaphat feared, and set him selfe to seeke the Lord, and proclaymed a fast throughout all Iudah.

1.king.2.35 And the king set Zadock the priest in the rome of Abiathar.

Chap.5.5. Beholde, I purpose to builde an house vnto the name of the Lord my God. &c.

2. king. 18. 4. And Hezechiah toke awaye the highe places, and brake the Images, and cutte downe the Groues, and brake in peces the brasen Serpent that Moises had made: For vntil those dayes the children of Israel did burne Incense to it, and he called it Nehushtan.

Nehushtã is a perce of Brasse, thus he calleth it in contempt.

Chap.23.4 Then king Iosiah cõmaunded Hilkiah the high Priest, and the Priestes of the seconde order, and the keepers of the dore, to bring out of the Temple of the Lorde, al the vessels that were made for Baal, and for the Groue, and for all the hoast of heauen: he burnt them without Ierusalem.

He brake the Images in peces, and cut downe the Groues, and filled their places with the bones of men.

11. Then the king commaunded all the people, saying: Keepe the Passeouer vnto the Lord your God, as it is written in the

booke

booke of the couenaunt.

And Hezechia opened the doores of the 2.Chro.29.3
house of the Lorde, in the first yeare, and in the first moneth of his raigne, and repaired them.

And he sayde vnto them, Heare me, ye 5.
Leuites, sanctifie nowe your selues, and sanctifie the house of the Lorde God of your Fathers, and carry forth the filthines out of the Sanctuary.

And they gathered their brethren, and 15.
sanctified them selues, and came according to the commaundement of the King, and by the wordes of the Lorde, for to cleanse the house of the Lorde.

Then they wente in to Hezechiah the 18.
king, and sayd, We haue cleansed all the house of the Lorde, and the aulter of burnt offering, with all the vesselles thereof, and the shew bread Table, with all the vessels therof.

And Hezechiah sent to all Israel, and Iu- Cha.30.1.
dah, and also wrote letters to Ephraim, & Manasseth, that they shoulde come to the house of the Lorde at Ierusalem, to kepe the Passeouer vnto the Lorde GOD of Israel.

And the King and his Princes, and all 2.
the congregation had taken counsel in Ieru-
salem,

salem to kæpe the Passeouer in the second moneth.

Psal.2.10. Be wise nowe therefore ye Kinges: be learned ye Iudges of the earth.

Esay. 49. 23. Kinges shall be thy noursing Fathers, and Quænes shal be thy nourses.

Mat.22.21 Geue to Cæsar, the thinges which are Cæsars, and geue vnto God, those thinges which are Gods.

Joh.10.34 Iesus answered them, is it not written in your lawe, I sayd, ye are Gods?

Rom.13.1. Let euery soule be subiect vnto ỹ higher powers, for there is no power but of God: And the powers that be, are ordeyned of God.

1.Tim.2.1. I erhort therfore, that first of all, supplications, prayers, intercessions, and geuing of thankes be made for all men.

2. For Kinges, and for all that are in authoritye, that wæ may leade a quiete and a peaceable life in all godlynesse, and honesty.

1.Pet.2.13. Submit your selues vnto all publique gouernment, for the Lordes sake, whether it be vnto the king, as vnto the superiour.

14. Or vnto gouernours, as vnto them that are sent of him, for the punishmente of euill doers, and for prayse of them that do well.

¶ The

¶ The Doctours.

WE are met together at Aquileia, by the commaundement of the Emperour. Amb. of the counsell of Aquileia.

Wee honoure the Emperours maiestie, as a man next vnto God. For so is the Emperour greater then all men, while he is lesse then onely the true God. Tertull. to Scapulas.

When the Emperour holdeth the trueth and by force of the same trueth geueth out lawes, and proclamation against errour, whosoeuer despiseth the same, procureth iudgemente against him selfe, for he shall bee punished before men, and before God hee shall haue no face, that refused to do that thing, that the trueth it selfe, through the hearte of the Prince, hath commaunded. Augu. in his 166. Epist. to Donatists.

Is it not lawfull for the Emperour, or his Deputie, to geue sentence in a matter of religion? Wherefore then went your Ambassadours to the Emperour? why made they him the iudge of their cause? In his 1. bok against the Epistle of Permeniane. Cap. 7.

Kinges in the world serue Christ, in that they make lawes for Christ. In his. 48. Epistle.

How do the Kinges serue the Lord with reuerence: but in forbidding and punishing with a Religious seueritye, suche thinges as are doen against the Lordes In his 50. Epistle to Bonifacius.

com-

commaundementes. For a King serueth one waye in that hée is a man, and another waye, in that he is a King. Because in respect that hée is but a man, hée serueth the Lorde in liuing faithfullye: but in that he is also a King, he serueth in making Lawes of conuenient force, to commaunde good things, and to forbid the contrary. So Ezechias serued God, in destroying the Témples of Idols, and those high places, which were builded contrarye to the commaundement of God. &c.

In this therefore Kinges serue the Lord, when they doe those thinges to serue him, whiche they coulde not doe, were they not Kinges. &c. But after that this began to be fulfilled which is written, and al the kinges of the earth shall worship him, all the nations shall serue him, what man being in his right wittes, may say to kinges? Care not you, in your kingdomes, who defendeth or oppugneth the Churche of your Lorde: Let it not appertaine, or bee any part of your care, who is religious in your Kingdome, or a wicked deprauer of religion. &c.

Now if the Christian kinges, and Emperours do knowe that Nabuchadnezar made this degrée against the Blasphemers of God, surely they call in their mindes, what they

they are bounde to decree in their kingdom, to witte, that the selfe same God, and his Sacramentes, be not lightlye set by and contempned.

I haue already heretofore made it manifest, that it appertayneth to the Kinges charge, that the Ninuites shoulde pacifie Gods wrath: whiche the Prophete had denounced vnto them. The kinges which are of Christes Church, do iudge most rightly, that it appertaineth vnto their Cure, that you (Donatistes) rebel not without punishment against the same.

Aug. In his 2. boke & 26. chap. against the Epist of Gaudentius.

This will cause Princes to be blessed, if that they make their power whiche they haue, a seruaunte vnto Gods Maiestie, to enlarge moste wyde, his worship, seruice, and religion.

In his. 5. boke and 24 chap. of the city of God.

That is, in this Kinges (as it is commaunded them of God) do serue God, as Kinges, if in their kingdome, they commaunde good, and forbid euill thinges, not onelye those thinges which pertayne to humaine societie, or ciuill order: but also to Gods religion.

In his 3. boke and 51. chap. against Chresconius

The Emperours writtes caused the Bishoppes, as well of the East, as of the West, to drawe to Rome.

Hier. in epitaph. Paul. Chrisost. in his epist. to innocentius

We went in, and humblye besought the moste

most Christian Prince, to cal a Counsaile.

Ciril, in his 17. Epi. & 4. Tome, to Theodosius.

The suretye of our common Weale, dependeth vpon Gods Religion, and there is greater kindred and societye betwixte these twaine, for they cleaue together, and the one groweth with the increase of the other, in suche sorte, that true Religion, holpen with the indeuour of Justice, and the Common Weale, holpen of them both, flourisheth. Seing therefore, that wee are constituted of God to be the Kings, and are the knitting together, or ioynture of godlinesse, and prosperitye in the subiectes, wee keepe the societye of these twayne neuer to bee sundered, and so farre forthe as by our foresight, wee procure peace vnto our Subiectes, wee minister vnto the augmenting of the common Weale: but as wee might saye being seruauntes to our subiectes in all thinges, that they may liue Godlye, and be of a religious conuersation as it becommeth Godly ones, wee garnishe the Common Weale with honour, hauing care, as it is conuenient for them both (for it can not bee that diligentlye prouiding for the one, wee shoulde not care in like sort also for the other.

But wee trauell earnestly in this thing, aboue the reste, that the Ecclesiasticall estate,

eſtate may remayne ſure, both in ſuch ſort as is ſeemelye for Gods honour, and fit for our times, that it may continue in tranquilitye by common conſent, without variaunce, that it maye be quiet through agreement in Eccleſiaſticall matters, that the Godlye Religion maye be preſerued vnreprouceable, and that the life of ſuche as are choſen into the Cleargie, and the great Prieſthood, may be cleare from all faulte.

This is a copie of the Emperours writ, whereby he commaunded a counſaile to be kept in Rome. Theodoretus in his 5. boke and 9. chapter.

But Iulius (Pope) excuſed his abſence, becauſe of his age (before the Emperour.) Sozomen. In his 1. boke and 17. chapter.

Conſtantine ſaith, if the Biſhop moue trouble, by my hande he ſhall be puniſhed: for my hand is the hand of Gods miniſter. In the 20. chap. of the ſame boke.

If we haue (ſaith Conſtanſtine, writing to the Nichomedians) chaſte Biſhoppes of right opinion, of curteous behauiour, we reioice: but if any be enflamed to continue the memorye of thoſe peſtilent hereſies, his foule hardie preſumption, ſhall forthwith be corrected, and kept vnder my correction, which am Gods Miniſter. In the 19. chap. of the ſame boke.

Conſtanſtine gaue alſo Iniunctions to the chiefe Miniſters of the Churches, that they ſhoulde make ſpeciall ſupplication to

God for him. He inioyned all his subiects, that they should kæpe holy certayne dayes, dedicated to Christ: and the Saturdaye, he gaue a lawe vnto the rulers of the nations, that they should celebrate the Sundaye in lyke sorte, after the appoynctment of the Emperour. &c,

Socrates in his 5. booke in procemio

Wee haue also herein comprised the Emperours liues, for: that, sithence the Emperours were Christened, the affaires of the Churche haue banged of them, And the greatest Counsailes, both haue bæne, and are kept by their affaires.

In his 1. booke and 9. chap. of constantine. &c

I caused a great company of Bishops to come to Nice: with whome together I toke in hand the examination of the truth, being my selfe one of you, and muche desiring to be therein your fellow seruaunt.

Isidorus in his booke of the authoritye, & care of Kinges.

They which being within the Church, offended against Faith and discipline, let them be feared with the rigour of Princes, and let the principall power laye that discipline, which the humilitye of the Church is not able to execute, vpon the neckes of the proude.

Zozemenus in his 1. boke and. 17. chap

The Emperour Constantinus sent out his letters, vnto al his Rulers of the Churches, that they shoulde all mæte at Nice vppon a daye: vnto the Bishoppes of the

Apostо-

Apostolique Sees: vnto Macarius the Bishop of Ierusalem: and vnto Julius the Bishop of Rome. &c.

The Emperour Constantine commaunded, that ten Bishoppes of the East, and ten of the West, shoulde be chosen by the Counsayle, that his Maiestie myght consider, whether they were agreed, according to the Scriptures, and that he might further determine, and conclude, what were beste to be done. In his 4. boke and 16. chap.

Constantine the Emperour was a moste cleare preacher of God, and as it were, the saviour, and Phisition of Soules. Eusebius of the life of constantine orat. 1.

The Emperour, as having inkindeled a great flame, lokt well about with his Princely eye, that no private remnauntes of errour shoulo rest behinde. In his 3. orat.

Yea, he him selfe with his publique Proclamations, did exhort and allure his Subiectes to the Christian Faith, he caused the Idolatrous Religion to be suppressed, and vtterlye banished, and the true knowledge and Religion of Christ, to be brought in and planted among his people. In his 3. boke of the life of constant.

He made many wholsome Lawes, and godly institutions, wherewith he restrayned the people, with threates, forbidding them the Sacrificing to Idols: to seke af-

ter the Deuillishe and superstitious sothsayings, to set vp Images, that they should not make any priuy Sacrifice: & to be short hée reformed all maner of abuses about Gods seruice, and prouided that the Church should hée fed with Gods word.

4. booke.

In his 3. booke.

I haue iudged (sayth Constantine) this ought before all other thinges, to hée the ende and endeuour or purpose wherevnto I should addresse my power and authoritie in gouernment, that the vnitie of faith, pure Loue, and agrément of Religion, towarde the almighty God, might be kept & mainteyned amongest all congregations of the Catholique Church.

Nicephorus in his preface to Emmanuel the Emperour.

Your Maiestie is the Captaine of the profession of our faith: your Maiestie hath restored the catholique & vniuersall Churche: your Maiestie hath reformed the Temple of God from Marchauntes, and exchaungers of the Heauenlye Doctrine, and from Heretiques, by the word of trueth.

Theophilact vpon the 13. to the Rom.

Paul teacheth all men, whether hée bée Priest, Monke, or Apostle, that they submit them selues to Princes.

Carolus Magnus in his 6. boke, and 162. chap.

Carolus Magnus commaundeth, that nothing should be read openly in the Churche sauing onely the Canonicall bookes of the holy Scriptures, and that the faithfull people

ple should receiue the holy Communion euery Sunday.

Iustinian the Emperour commaunded, that the Priest or Bishop, in pronouncing the publique prayers, and in the ministration of the Sacraments, lift vp his voyce, and speake alowde, that the people maye say, Amen. And be stirred to more deuotion: And let the Priests vnderstande, that if they neglecte any of these thinges, they shal make answere before God, & yet wee our selues vnderstanding therof, will not passe it ouer, nor leaue it vnpunished. Authentiques consti. Titul. 123.

Wee commaund (saith Iustinian) the most holy Archbishops, and Patriarkes of Rome, of Constantinople, of Alexandria, of Antioche, and of Ierusalem, &c. Authen cola 9 titul. 15

Iustinian cõmaunded, that all Monkes, either be driuen to studye the Scriptures, or els be forced to bodyly labour. Authen. titul. 133.

Make suite with al discretion, and humble prayer, that our most gratious Emperour woulde vouchsafe to graunt our requests, in that wee haue desired a generall counsayle. Leo pope in his 23. epist. to the clergie, and all the people of constantinople.

By order of the same writte, our moste holye Pope Leo, Ruler of the Churche of Rome, was called to the Councell by the most godly, & most Christian Emperour. The coũcel of chalcedõ the 1 act, & 48. pag.

Pope Leo vnto Theodosius Emperour in his 24. epist.

All our Churches, and all our Priestes most humbly beseech your maiestye with sobbes & teares, that you will commaund a generall Councell to be holden within Italie.

councell of Chalcedon the 3. acte pag. 804. cõsil. Tom. ii. of the life of Vigilius.

Martianus the Emperour sayde, We confirme the reuerende Councell by the holy Edict of our maiesty.

The Emperour (Iustinian) demaunded of his Capitayne Belisarius, howe he had done with the Romaines: and he answered, that he had deposed Pope Syluerius, & placed Vigilius in his steade: vpon his answere, both the Emperour, and the Empresse gaue him thankes.

Franciscus Zabarella, de schemate & consilio.

The Pope in any notorious crime, may be accused before the Emperour: and the Emperour may require the Pope to yeld a reckening of his faith.

Æneas Syluius, alias pope Pius 2. of the councel of Basil in his 1. bok

By these authorities they thinke themselues armed, that saye, no Councell may be holden without the consent of the Pope: Whose iudgement if it shoulde stande, as they would haue it, woulde drawe with it the decay & ruine of the church. for what remedy were there then, if the Pope himself were vitious, destroyed soules, ouerthrew the people with euill examples, taught doctrine contrarye to the faithe, and filled his sub-

subiectes full of Heresie? shoulde wee suffer all to goe to the Deuill? Verely, when I reade the olde storyes, and consider the Actes of the Apostles, I finde no suche order in these dayes, that onely the Pope should summon Councelles, and afterwarde in the time of Constantine the greate, and of other Emperoures, when Councelles should be called, there was no greate account to be made of the Popes consent.

In the old lawe, the Bishoppes that anoynted the Kings, out of doubt were subiectes vnto the Kings. Heruæus of the authoritie of the pope 18. ca. In the 17. cha.

To say, that the Prince can not eyther make, or vse his lawes, before the Pope haue allowed them, it is plainly false.

Pope Bonefacius the thirde, obteyned of the Emperour Phocas, that the Churche of Rome, should be the head of all Churches, whereof wee may in like case gather an argument, that it belongeth to the Emperour to translate the Primacie of the Churche, and to take order for the Churches. In the xxiii. cha.

Let euery soule be subiect to the higher powers: if euery soule, then is your soule subiecte as well, as others, for yet who hathe excepted you from the generalitye? Yea that woulde except you from the obe- Bernarde in his xlii. epist to the Archbishop of syuonense.

dience of the Prince, seeketh to deceyue you, geue no eare to their counsels. For notwithstanding they be Christians, yet they thinke it a shame, eyther to followe Christs deedes, or to obey Christs wordes. They vse to say vnto you, O sir, maintain the honour of your See. &c. Are you not so good as your predecessours? if your See be not aduaunced by you, yet let it not bee abased by you. Thus say they, but Christe hathe bothe taught vs, and wrought farre otherwise. For he saieth, Geue to Cæsar, that belongeth to Cæsar, and geue to God, that belongeth to God.

Polichronicon. Fabian

The Popes Legate came into England, and made a Councel by the assent of King VVilliam the Conquerour.

And in the Councell at Winchester, were put downe manye Bishoppes, Abbates, and Priours, by the meanes and procurement of the king. The King gaue to *Lanfracke* the Archebishoppricke of Canterbury, and on our Lady day the Assumsion, made him Archebishoppe. On Whit Sonday, he gaue the Archebishoppricke of Yorke vnto *Thomas*, a Canon of Bayon.

Within a while, strife and contention fel betweene king *VVilliam* and Anselme

for

Vide doct. harding for this purpose in apolo fol 484. b.

for Anselme might not cal his Sinode, nor correcte the Bishoppes, but as the King would: the King also challenged the inuesture of Bishoppes. This King forbad the paying of any money, or tribute to Rome.

The Spiritualty condescended, that the kinges officers should punish Priestes for whordome. In the which Councell also the king prouided many thinges to be enacted, which should greatly helpe to leade a godlye and blessed life. The coūcel at London vnder Henry the 1. Fabian, Polidorus

At whiche Councell the king called thither, so well the chiefe of the Cleargie, as the people, and sware them vnto him, and vnto vvilliam his sonne. And not onelye the king did make Bishoppes and Abbates (whiche he called Holy Rites, Lawes of religion, and Church Ceremonies) but also the Princes of euery nation began euery where to clayme this right vnto them selues, of naming and denouncing of Bishoppes, the whiche to this day they holde fast with toth and nayle. The coūcell at Salisbury Nauclerus Polidorus, Abbas Vrspergensis.

Henry the second, made Thomas Becket Archebishop of Canterbury, who thereat was sworne to the king, and to his lawes, and to his sonne. Henrie 2. Math. Paris. Polichron.

In the ninth yeare of his raigne, he called a Parliament at Northampton, where he Anno 9. Henrie

refor-

reformed many priuileges that the Cleargie had (although Thomas Becket, like a periured papisticall traytour resisted him.)

Anno 17. Henrici. Fabian.

In the seuentæne yere of his raigne, he made a iourney into Ireland, where, with great trauaile he subdewed the Irishe: he reformed Church maters there, as that of the ruling and ordering of the Churche by the Curates, howe they should order their seruice, and minister the Sacraments, as it was in England. How the people should behaue them selues towardes their Curates: howe they should pay their tythes, and make their testaments.

Edvvard the firste, Polichronicon, Fabian, Polidorus.

He made the statut of Northampton, so that after that time no man shoulde geue, neither sell, nor bequeath, neither chaunge neyther buye title, assigne landes, tenements, neyther rentes to any man of religion, without the kinges leaue.

Richard the ii. polidorus

Called a Councell at Westminster, wherin was thought good to the king, and the princes, for the wealth of the Realme of England, that a parte of the Popes authority, should be bounded within the limites of the Ocean Sea: wherfore it was decreed, that hereafter it shoulde be lawfull to no man, to trye any cause before the Bishoppe of Rome: nor that any man

bee

be publikely pronoũced wicked, or enimy of religion, that is to wit, as the common people tearme it, be excommunicate by the Popes authority: nor that if any man haue any ſuch cõmaundement from him, they execute the ſame, vpon payne to forfayt al their goodes, and to be caſt into perpetuall priſon.

Made lawes, that there ſhoulde bée no marchaundiſe, no hunting, no worldly buſineſſe done vppon the Sabboth day. And that euery man ſhoulde communicate at the leaſt, thrise in the yere. Also, if any woman committed adultery, her neſe and eare ſhould be cut of. Canutus King.

Made lawes, that the Tythes ſhould be kæpt holy, from nine of the clocke at night on the Saterday, vntill the day light of the Mondy next following. Edgarus King.

Gathered a Councell at London about Easter, at whiche, Odo and VVolſtan the Archebiſhoppe were preſent, where hæ made lawes, that whoſoeuer committed whoredome with a Nunne, ſhould dye as a murtherer. And ỹ all periurers ſhoulde be ſeparated from the company of GOD for euer. Edmundus King.

Made a lawe, that if anye ſeruaunte ſhould worke vpõ the ſonday, by his maſters Iur King.

ters commaundement, shoulde be made frée. Also that childzen shoulde be baptized within thirty nights, vnder payne of 30.s. Also if any did fight in the church, he should pay fyre li.

Aluredus King

Made lawes, that if any forsoke his faith, he should dye. And if any minister should deny Baptisme to any that neede therof, he should dye for it.

Henrie 5. King

Made a lawe, that if any within his palaice did sweare, he should be tared: If he were a Duke, he should pay lr. shill. to the helpe of the poze: If he were a Lord, rr.s. If he were a Knight, x.s. If he were a yeoman rl. pence: If he were a Lackey, or a slaue, to be whipt.

Ercombert king of kent Foxe.

First commaunded Lent to be fasted in all his dominions.

Ethelbaldus King of Mercia. Fox

He made a lawe, that all churches should be frée frō al exactiōs, & publique charges.

Elutherius pope vvrote to Lucius King.

Let the secular princes know, that they ought to geue an account to God for the Church, which they haue receyued of God to be defended.

In the ancient records of London, remaining in the Guild hall.

Ye haue required of vs (saith Elutherius Pope, to king Lucius) to send the Romane and Emperiall lawes vnto you, to vse the same in your Realme of Englande: we may alwayes reiect the lawes of Rome, &

the

the Lawes of the Emperour: but so can we not the Lawe of God: for ye haue receyued (through the mercie of God) the Lawe and Faith of Christ into your kingdome: you haue both Testamentes in your Realme, take out of them by the grace of God, and aduise of your subiectes, a law, and by that lawe, through Gods sufferaunce, rule your Realme: but be you Gods Vicar in that kingdome.

Dauid is set before all (in the Genealogie of Christ) for that the dignitye of a King is chiefe and greatest. Hugo Cardinalis, vpō the 1. chap. of Mathevv.

¶ Cap. 49.

¶ The Pope is Antechrist.

IF any shall saye vnto you, lo, here is Christ, or there, beleeue it not. Math. 24. 23.

For there shall arise false Christes, & false Prophetes, and shall shew great signes, and wonders, so that if it were possible they shoulde deceyue the very elect. 24.

Babes it is the last time, and as ye haue heard, that Antechriste shall come, euen nowe are there many Antechristes, wherby we knowe that it is the last time. 1. Ioh. 2. 18

Who is a lyer, but he that denyeth Iesus is Christ: the same is the Antechrist that 22.

denieth

denieth the Father and the Sonne.

Cap. 4. 3. But this is the Spirite of Antechriſt, of whom ye haue heard, howe that he ſhoulde come, and now already he is in the worlde.

2. Joh. 1. 7 For many deceyuers are entered into the worlde, which confeſſe not that Jeſus Chriſt is come in the fleſhe, he that is ſuche a one, is a deceyuer, and an Antechriſt.

2. Theſ. 2. 3 Let no man deceiue you by any meanes: for that daye ſhall not come, excepte there come a departing firſt, and that, that man of ſinne be diſcloſed, euen the Son of perditiō.

4. Whiche is an aduerſarye, and exalteth him ſelfe againſt all that is called God, or that is worſhipped, ſo that he ſit as God in the Temple of God, ſhewing him ſelfe that he is God.

¶ The Doctours.

Irenæus in his 5. booke, laſt chapter ſaue one. ANtechriſt, notwithſtanding he be but a ſlaue, yet he will be worſhipped as if he were God, and publiſhed and proclaimed as a King.

Greg. Nazianzenus in Ezechiell. Antechriſt ſhall come in the deſolation of the worlde: for he is the abomination of deſolation.

Anſelmus in the 2. The. 2. Antichriſt ſhall faine him ſelfe to bee holye, that hee maye deceaue men, vnder the colour of holineſſe. Yea, and he ſhall call him ſelfe God, and ſhall cauſe him ſelfe

to

to be worshipped: and shall promise the kingdome of heauen.

The abomination of desolation, is the cursed comming of Antichrist. Ambr. in his 10. boke and 21. chapter vpon Lu.

For that we beleeue, that Antichrist shall come vnto such a height of vaine glorye, it shall be lawfull for him to do suche thinges, both towardes all men, and also towardes the Saincts of God, that many weake men shall thinke, God hath forsaken the care of the worlde. Auguſt. in the 9. Pſal.

Antichrist shall cause all Religion, to be subiect to his power. Hierom. to Algasia.

By the abomination of desolation, we maye vnderstand any maner of peruerse, and false doctrine. In his boke vpon the 24. of Mathevv.

The abomination of desolation, shall stande in the Churche, vntill the consummation, or ende of time, and shewe himselfe as God.

When ye shall see the abomination of desolation, standing in the holye place: Christ spake these wordes of the tyme of Antichrist. Hillarie in Math. 25. canon.

One thing I reade you: Beware of Antichrist, for it is not well, that we should bee thus in Loue with walles: It is not well, that ye should honour the Churche in houses, and buildings. Is there any doubt: but, In his boke against Auxentius.

but Antechriſt ſhall ſit in the ſame.

Gregorie in his 4. booke and 38. epiſt.

Hæ is Antechriſt that ſhall claime to bée called the vniuerſall Biſhop: and ſhal haue a garde of Prieſtes to attende vpon him.

In his 6. booke & 30. Epiſtle.

I ſpeake it boldly, whoſoeuer calleth him ſelfe the vniuerſall Prieſt, or deſireth ſo to be called in the Pride of his heart, he is the forerunner of Antechriſt.

In his 34. Epiſtle.

By this pride of his, what thing els is ſignified, but that the tyme of Antechriſt is euen at hande?

In his 25. bok vpō the 34 and 14. cap. of Iob. chriſoſt. in his 49 hom. of the perfect worke.

Wheras he is a damned man, & not a ſpirite, by liuing he faineth him ſelf to be god.

This Antechriſt is called the abomination of deſolation: for that he ſhall cauſe the Soules of many Chriſtians to be deſolate and forſaken of God.

In his. 4. hō. vpon the. 2. Theſ. 2. cap.

As long as the Emperour ſhall bée had in awe, no man ſhall straight waye ſubmit him ſelfe to Antechriſt: but after that the Emperour ſhall be diſſolued, Antechriſte ſhall inuade the State of the Empire ſtanding voyde, and ſhal labour to pul vnto him ſelfe the Empire both of man and God.

Euſebius in his 7. booke of preparation.

This is a token that they hate God, for that they will haue them ſelues called by the name of God.

Bernarde in his 125. Epiſtle.

That beaſt that is ſpoken of in the booke of Reuelations, vnto which beaſt is geuen

a mouth

a mouth to speake blasphemies, & to kepe warre against the saincts of God, is nowe gotten into Peters Chaire, as a Lion prepared to his pray.

What thinke you, reuerende Fathers, of this man (the Pope) sitting on high in his throne, glittering in Purple and clothe of Golde? What thinke you him to be? Verylye if he be voide of charitie, & be blowen vp and aduaunced onely with knowledge, then is he antechrist, sitting in the Temple of God, and shewing out him selfe as if he were a God. Arnulphus in the counsel of Remes amonges the vvorkes of Barnarde.

They haue brought to passe, that godlinesse is turned into hipocrisie, & that the sauour of life, is turned into the sauour of death. Would God they were not gone wholye with general consent from religion to superstition: from faith to infidelity: from Christ, to Antechrist: from God, to epicure, saying with wicked heart and filthy mouth. There is no God, neyther hath there beene this great while any Pastour, or Pope that regarded these things. For they al sought their owne, & not so much as one of them sought for the things that pertaine to Jesus Christ. Cornelius Bittonto in the chap. of Trident.

Antechriste is long sithence borne in Rome, and yet shalbe higher aduaunced in the Apostolique See. Ioachim Abbas.

Franciscus in the counsel at Reinspurge.

Hildebrand Pope, vnder a colour of holines, hath laid the foundation for antechrist. Rome the whore of Babylon, is the mother of al Idolatry & fornication: the sanctuary of heresie, and the schole of errour.

petrarcha in his.10.epist.

Baptista Mantuanus.

All ye that wouldе liue godly, be packing from Rome, for there al things els are lawful: but to be good it is not lawfull.

Chap.50.

Against Vsury and Interest.

Exod.22.25

IF thou lende money to my people, that is, to the poore with thee, thou shalt not be as an Vsurer vnto him, ye shall not oppresse him with Vsurye.

Leuit 25.25.

If thy brother be impouerished, & fallen in decay with thee, thou shalt relæue him.

26.

Thou shalt take no Vsurye of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

27.

Thou shalt not geue him thy money to Vsurye, nor lende him thy Victuals for increase.

Deu.23.19.

Thou shalt not geue to vsurie to thy brother, as Vsurye of money, Vsury of meate, Vsurye of any thing that is put to vsurie.

20.

Vnto a Straunger thou mayest lende vpon vsurye, but thou shalt not lende vpon

vsurye

vsurye vnto thy brother, that the Lorde thy God maye blesse thee in all that thou settest thy hande to, in the Lande whither thou goest to possesse it.

Those straungers (saith Ambrose) were such as the Jewes might lawfullye kill & destroye.

* Thou shalt not couet thy neighbours house, neyther shalt thou couet thy neighbours wife, nor his man seruaunt, nor his maide, nor his Oxe, nor his Asse, neither any thing that is thy neighbours.

* Exod. 20. 17

Nehe. 5. 1.

Nowe there was a great Crye of the people, and of their Wiues, agaynst their brethren the Jewes.

For there were that sayd, we, our sonnes and our daughters are many, therefore we take vp Corne, that we may eate and liue. 2.

And there were that sayd, wee must gage our Landes, and our Vineyardes, and our houses, and take vp Corne for the famine. 3.

There were also that sayde, wee haue borrowed money for the Kinges tribute vpon our landes, and our vineyardes. 4.

And now our flesh is as the flesh of our brethren, and our sonnes as their sonnes: and lo, we bring into subiection our sonnes and our Daughters, as seruauntes, and there be of our Daughters nowe in subiection, and there is no power in our handes: for other men haue our Landes, and our Vineyardes. 5.

6. Then was I very angry, when I heard their crie, and these wordes.

9. I sayde also, that which ye do is not good. Ought ye not to walke in the feare of our God, for the reproche of the Heathen our enemies?

10. For euen I, my brethren, & my seruants do lend them money and corne: I pray you let vs leaue of this Vsurye or burden.

11. Restore I praye you vnto them this day their Landes, theyr Vineyardes, their Oliues, & their houses, and remit the hundred part of the Siluer, and of the Corne, & of the wine, and of the Oyle that ye exact of them.

12. Then sayde they, We will restore it, and will not require it of them: we wyl do as thou hast sayde.

Psal. 15.1. Lord, who shal dwel in thy Tabernacle? Who shall rest in thy holy mountayne?

5. He that geueth not his money vnto vsury, a Pro. 28.8. God will take awaye the wicked vsurer, and geue his goodes to him y shall bestowe them well. Exe. 18. nor taketh reward against the innocent.

a He that increaseth his Riches by vsurie and interest, gathereth them for him that wyll be mercifull vnto the poore.

* He that hath geuen forth vpon Vsurye, or hath taken increase, shall he liue? He shall not liue, seeing he hath done all these abominations, he shall dye the death, and his blood shal be vpon him.

13.

In

In thée haue they taken gyftes to shedde blood: thou hast taken vsury, & the increase, and thou haste defrauded thy neighbours by extortion, and hast forgotten mée, sayth the Lord God. Cap.22.12.

What soeuer ye would that men should do to you, euen so do ye to them: for this is the lawe and the Prophetes. Mat.7.12.

If ye lende to them, of whom ye hope to receyue, what thanke shall ye haue? For euen sinners lende to sinners, to receyue the like. Luk.6.34.

Wherefore, loue ye your enimies, and do good & lend, looking for nothing agayne, and your rewarde shalbe greate. And yee shall be the children of the most high. 35.

¶ The Doctours.

Many fleeing the precepts of the law, when they haue deliuered their money vnto marchaunt men (or occupyers) do not exacte vsury in money, but in wares. Therfore let them heare what the lawe saith, neither shalt thou take vsury of meates, nor of any other thing. So that a dishe of meate is vsury: apparel is vsury, and what so euer is aboue the principal, is vsury: Yea what soeuer name thou geuest vnto it, it is vsury. Ambr. vvriting of Naboth. [illegible] 238. [illegible]

Vsury will swallow vp al mens [illegible], In his boke

vpon Tobiah. 13. chap.

landes, and large patrimony, as it were a Sea: and yet this sea of it selfe can neuer be filled. The seas, for the most part are vsed for profite and gaine, but the vsurer no man can vse, but to his owne harme and hinderaunce. There is profite of many things: but with the vsurer, is shipwracke of all thinges.

Ambr. in his boke of the goodnesse of death.

If any man take vsury, he doth commit extortion, rauin, and pillage, and shall not liue the life, that is, he ought to dye.

In his boke of Tobie 1. chapter 15.

Aske vsury of him onely, whome thou desirest to hurt, & with whom thou maiest lawfully wage battayle.

Cicero.

A couetous vsurer doth nothing well, but when he dyeth.

Augu. writing vpō the 36. psalme.

If thou lende for aduauntage to a man, (that is) thou lendest thy money to him, of whom thou hopest to receyue more then thou diddest deliuer, not money onely, but any thing more then thou diddest deliuer, whether it be wheate, or wine, or oyle, or any other thing, if thou lookest to receyue more then thou haste deliuered, thou arte an vsurer, and in this not to be praised, but dispraised.

Also writing vpō the 128. psalme.

The vsurer dareth speake on this sort: I haue none other thing whereby to liue. So may the theefe saye, being taken in the

dede

dæde doing: or house robber, being founde breaking vp the wal: or the Bawde buying maydes for the stewes: And also the witch & Sorcerer may say so vnto me in the sale of their malitious inchauntments. So that when wæ shall forbid such thinges, they al may answere, wæ haue not wherewithall otherwise to liue, and finde our selues, as though they were not worthy to be punished for it. For that they haue chosen to liue by naughty meanes.

Some men thinke vsury to be onely in money, whiche thing the holy Scripture forsæing, dothe take the ouerplus in all thinges, so that thou shalt receyue no more then thou diddest deliuer. Hierom. in his 6. booke vpo Ezech. [illegible] fo 238. [illegible]

Others for money lent vpon vsury, doe vse to take gyftes of diuers kindes, and do not vnderstande, that the Scriptures call the same, vsury, and ouerplus.

There is nothing more filthyer of this world, then vsury, nothing crueller. Truelye the vsurer doth increase his substance, by the hurt of an other. He taketh or getteth his great gaynes, by the misery of his friende. Further he doth desire the prayse of bountefulnesse, fearing lest he shoulde sæme vnmercifull. chrisost. vpo the 1. of Math in his 5. homilie. X

What is the excuse of many vsurers? I In his 57. homilie. X

am a vsurer (say they) but I haue beene very helpful to the poore. These are good woordes, but with such sacrifice the Lord is not pleased. Mocke not with the lawe. It is much better, not to geue to the poore, then to geue after this maner.

vpon the 5. ca. of Math. The lone of money vpon vsury, is like the poison of an Aspe. Who soeuer is stroken, or stong of the Aspe, he falleth into a pleasaunt sweete sleepe, and so by the swetnesse of that dead sleepe dieth. For then the venemous poyson disperseth into euerye member.

So he that doth begin vnder vsury, thinketh for a time, that it is a greate benefite and profite, but vsury runneth through all his riches, and conuerteth all that he hathe into debte.

Basil vpon the 14. psal. When soeuer thou borowest vpon vsurye, thou shalt neuer ware riche, and thou shalt be spoyled from libertye.

No man cureth one wound with another woumde, neither healeth one euill with an other euill, neither helpeth or amendeth he his pouerty and neede with vsury.

Dogges in receiuing things, do become gentle: but as for vsurers, the more they receyue, the more cruel they be.

Bern. in his What thing is vsury? A poyson of patrimony:

trimony: what is such vsury as is permitted by law? A these that before hande geueth warning what he myndeth to do.

treatise of carefulnesse of housekeping.

The Chariot of couetous vsury is carryed vpon foure wheles of vices, that is, faint courage, vnmercifulnesse, contempt of God, and forgetfulnesse of death. Two horses drawe it, that is, Hold fast, & Catch al. The Carter is called desire to haue. His whip hathe two coardes, that is, appetite to get, and dread to forgoe. The owner of this Chariot, is the Deuill.

Bernard vpon the canticles. the 39. sermon.

Do any slaucry, rather then sell thy patrimony: but yet rather sell thy patrimonye, then borowe vpon vsury.

If it be proued, that any laye man doe take vsurye, and vppon correction, promiseth afterwarde neuer to exacte any more, let him be pardoned. But if he shall continue in the same iniquitie & mischiefe, let him well vnderstand, that he shall be caste out, and excõmunicated from the Church.

The coũcel of Elibertin

Vsury is, where more is required, then was deliuered, or geuen, as if thou deliuerest tenne shillings, and takest more. Or if thou deliuer a bushell of Wheate, and receyuest aboue that, that is vsury.

In the Decrees the 14 cause, and 3 quest. chap. vsura.

No clarke shall take any more then he lendeth. If he lende money: he shall receyue

In the same place. nullus

ceiue money: the same that he gaue he shal receiue, or what soeuer other thing, as much as he gaue, he shall receiue.

In the same place, capite Si quis.

Who soeuer taketh vsurye, committeth robbery, he ought not to liue.

In the same place, capite Quicunque

Who soeuer in the time of Haruest, doe buye or prouide victualles, or Wine, not for his necessitie, but for couetousnesse, and buyeth one bushell for two pence, and keepeth it vntill it be solde for foure pence and more. This, wee say, is filthy gayne.

Aristotle in his 1. booke of common wealth.

Vsurye is iustely to be had in hatred, and contempte, for because it is vsed as marchaundise, or chaffer. and of that, that by nature bringeth forth no fruicte, he gathereth fruicte. But money was made for the cause of exchaunge, one thing for an other. It is greatly therefore against nature, to make money a marchaundise, or chaffer.

Cicer. in his 2. booke of Offices.

Cato was asked, what it was to lende vpon vsury: he answered interrogatinely: Quid hominem occidere? What is it to kil a man?

De reb. gest. Alphonsi.

Alphonsus king of Aaragon was wont to saye, vsury seemeth to mee nothing els, then the death of life.

Plato in his 5. booke of Lawes.

He that borroweth vpon vsurye, shall not bee compelled to render againe, neyther

ther the vsurye, neither the stocke.

Banished out of Sparta all Vsury, and taking of ouerplus for lone. Licurgus,

Pourged Asia of this wicked trade of Vsury, which was almost drowned therein. Lucullus,

Cato sayde, that Vsurers are to be punished foure folde, therefore he draue them out of Scicilia. Cato,

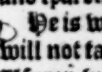
Agesilaus Capitayne of the Lacedemonians, perswaded Agis (who was King before him of the same people) that all reckening Bookes of the Vsurers might bee burnt. And so entring their houses, toke theyr Bookes, and burnt them in the open market place, before the Vsurers faces. Agesilaus laughinglye at theyr sorrowes, said: That he neuer sawe, puriorem ignem, a more purer fire. Agesilaus,

Claudius, and after him Vespasian, and after him Alexander Seuerus, made sharpe Lawes against Vsurers, which were put in execution with all diligence, and seuerytie. Claudius Vespesian. Alexander Seuerus.

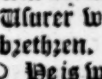
An Vsurer is worse then all sinners. He is worse then a theefe: a theefe robbeth but in the night, but the Vsurer robbeth daye and night. In a booke called sermones discipuli, in the 114. sermon.

He is worse then hell, for in hell onely the wicked

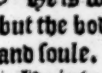
wicked shall be punished: but the Vsurer punisheth, and spoyleth both good and bad, and spareth neyther holy, nor vnholy.



He is worse then a Iewe, for one Iewe will not take vsurye of an other: but the Vsurer will take vsurye of his Christian brethren.



He is worse then death, for death killeth but the body, but the vsurer killeth bodye and soule.



He is worse then Iudas, for Iudas solde Christ but once for thirty pence, but they sel Christ cõtinually, as often as they take vsury. Iudas restored the money again, but the vsurers neuer restore the mony again, that they vniustly haue taken.

Bonauentur in his boke, the diete of health, the 6. chapter.

A Vsurer is like a Pigge, for while he liueth, he is good and profitable for nothing, for he will be euer rooting vp the Earth, running through, and tearing of Hedges, Eating and deuouring vp good Corne, Beanes, and Peason, so likewise doth the wicked swinishe Vsurer whilest he liueth: but when the Pigge is dead, then there cõmeth profit by him to many: So the Vsurer when death taketh him, then the poore may haue some profit. &c.

A Vsurer is lyke an Earthen bore that is close, with a hole in the vpper parte, wher-

wherein money is put, so that a man can not haue the money within, vnlesse the bore be broken: So likewise, a man can neuer haue any money out of the Vsurers Bagges and Coffers, vntill death breake his life. &c.

(.2.)

¶ ECCLESIASTICVS.8.9.

Go not from the doctrine of the elders: for they haue learned it of their Fathers, and of them thou shalt learne vnderstanding, and to make aunswere in the time of neede.

(***)

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